

# Anti-Israel Letter In Dailies Shows How Propaganda System Works

INDIANAPOLIS, Ind. (NJP)—The anti-Israel letter from Prof. William Ernest Hocking, who retired in 1943 from the faculty of Harvard University, which appeared in the New York Herald-Tribune on March 4, was sent out by three groups to newspapers in all parts of the country.

This was related by telephone to The POST by Prof. Hocking from his home in Madison, N. H. He said that two of the groups sent out at least 200 letters each, and that these letters appeared in many newspapers.

Asked if he had sent the same letter to the Indianapolis Star, the local morning daily which printed it, Prof. Hocking said he had not sent it out but that very likely it was sent by one of the three groups which were distributing it.

The letter asserted that the United States "has been thrown into sponsorship of Israel with no capacity for controlling Israel's foreign policy."

Accusing United States Jews of dual loyalty, it asked: "If it were suggested that votes might be lost, I ask, whose votes? They could be none but those prepared to put the interest of a foreign

state prior to the interest of this country and of mankind. . . . I am looking for the man who will state this disgraceful situation clearly to the American people and publicly renounce such vote."

In the letter Prof. Hocking, who told this reporter he is 83 years old, asked Israel to give up territory.

"Looked at objectively," Prof. Hocking wrote, "the situation is clearly preposterous. It encourages the Israeli in regard to boundary lines which, in view of the common good and good will, need to be reconsidered—boundaries natural or arbitrary, agreed on or not agreed on, marked or unmarked—to take an indiscriminate and intransigent position, and in the same breath appeal as by unwritten right to Uncle Sam for military means to support his inflexibility, however contrary to the world interest and peace."

"What Israel today needs arms for," the letter continued, "is not to protect her existence; it is to protect her present government from the necessity of reason and decency in relation to its neighbors. Let us see things as they are."

Asked by The POST what he recommended to ameliorate the situation in the Near East, Prof. Hocking had no ready solution.

He said the root of the difficulty was the attempt to bring a religious sentiment which belongs to the years of 100 BCE into the realm of modern-day political reality. "The idea of the divinely inspired return of the Jew to Palestine is not a 20th Century possibility."

"You cannot combine an ancient religious conception with the need for answering problems of today."

At another point in the conversation, Prof. Hocking said that "the ambition of Israel is the difficulty." He did not elaborate.

Prof. Hocking said that the Moslems and the Jews had a great deal in common, and that if he were free to do so, he'd trot over to Palestine and talk to Ben-Gurion, whom he was sure was a sensible person about the irreconcilability of the dream of return to Zion with modern-day political matters.

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### Protest By ADL Brings Prompt Response

#### Better Business Bureaus Cancel Convention At Homestead Hotel

NEW HAVEN, Conn. (NJP) — Because the Homestead Hotel in Hot Springs, Va., bars Jewish guests, the National Association of Better Business Bureaus has cancelled its 1956 convention there.

This was announced by the Regional Office of the Anti-Defamation League in The Jewish Ledger here.

A number of Jewish businessmen in Connecticut protested to their local bureaus when the convention site was announced.

Victor H. Nyborg, national president of the Better Business Bureaus advised the local Bureau that the charges of the ADL against the hotel had been substantiated by the Homestead's representatives.

## N. Y. To Be Host To 4 Major Confabs

NEW YORK (NJP)—Delegates to four national Jewish conventions in the next month, the first starting here today, were in for some of the best sessions ever arranged for this kind of affair. The conventions, in chronological order, are:

- The National Jewish Welfare Board opening today and continuing through Sunday.
- The American Jewish Congress starting next Thursday, April 12 and continuing through Sunday.
- The Rabbinical Assembly of America April 23-26 at Grossingers.
- The 21st general convention of B'nai B'rith May 5-9 in Washington, D. C.

The programs of all the conventions sparkle with top speakers in the Jewish community. Almost none of the conventions are using non-Jewish speakers to attract attendance, and all seem prepared to grapple with problems vital to the well-being of the Jewish community.

IN ADVANCE announcements, the JWB issued figures showing an increase in members in Jewish centers since World War II of 120,000, a 21 per cent jump.

The JWB also announced winners of its various awards. The 1956 Frank L. Weil Awards were voted to Ernest Bloch, Jewish composer, Jack Nadel, executive director of the 92nd St. YM and YWHA here, and Joseph F. Barr, former national commander of the Jewish War Veterans of America.

A host of big-name speakers will grace the program for the

Congress convention, which is expected to draw more than 1000 delegates from all parts of the United States. Among the speakers and panel participants are Ambassador Eban, Rabbi Morris Adler, Prof. John L. Childs, Rev. Donald Harrington, George Mitchell, Harry Cohen, Hon. Hubert Delany, Dr. Theodore Friedman, Dr. Judah Pilch, Dr. Trude Weiss-Rosmarin, Prof. Edmond Cahn, Congressman Hugh F. Scott and Dr. Maurice Perlzweig.

A NUMBER of awards will be made. Prof. Franz Boehm, a leader of West Germany's Christian Democratic Union, will fly from Bonn to receive the 1954 Stephen Wise Award for "his continuing efforts to combat anti-Semitism in Germany and for his decisive role in negotiating Jewish material claims against Germany." U. S. Solicitor General Simon E. Sobeloff will receive Congress' first Brandeis Award, and Rabbi Israel Goldstein will be honored on the occasion of his sixtieth birthday.

The Conservative Rabbis will study the role of religion in public education, the relationship between U. S. Jewry and Israel and the Jewish teacher shortage at their convention. The full program has not as yet been announced.

THE B'NAI B'RITH will lay the cornerstone of its million-

## DIXIE RABBI CHALLENGES NATIONAL JEWISH AGENCIES

HATTIESBURG, Miss. (NJP)—A Southern rabbi who has been active in improving race relations and outspoken in criticizing "the evil of the White Citizens Councils," this week asserted that "national Jewish organizations act unwisely when they circulate their resolutions and pronouncements in the Southern press."

Rabbi Charles Mantinband of Congregation B'nai Israel here told The POST that he doesn't suggest that these organizations refrain from making their statements, but declared that "we who live in the South and who are struggling daily with the situation, know best how to proceed."

WHEN RABBI Mantinband spoke on Feb. 11 before the annual meeting of the inter-racial Alabama Council on Human Relations, in Montgomery, following a rally addressed by U. S. Senator Eastland, his comments were widely publicized, with an unfortunate headline greatly disturbing the rabbi's congregation. The incident, however, turned in the rabbi's favor, when the publisher of the paper contributed \$100 to the United Jewish Appeal in token of his esteem and admiration for the Rabbi's leadership, and by way of apology for his editor.

In his talk Rabbi Mantinband asserted that "harmonious integration is an ideal not likely to be realized completely in our day, any more than universal brotherhood will be practiced by 95 per cent of the people, or world peace will prevail." He urged a levelheaded approach to the solving of racial conflicts and the avoidance of extremism.

"PEOPLE MUST become more sensitive to human injustice and misery—and then do something about it," he told the meeting. "Our religion," he added, "stands four-square against the sin of segregation, and any indignity against the human spirit."

Rabbi Mantinband told The



CHARLES MANTINBAND  
Act Wisely

Post that without doubt the atmosphere in the South remains one of fear and suspicion. "In this climate of turbulence, anything may happen. Jewish lay leaders," he declared, "are most apprehensive. It is not unlikely that anti-semitism will become more manifest as time goes on. Already," he pointed out, "there have been indications along these lines."

Referring to some Jews who have joined the White Citizens Council, the rabbi said they took this action "because they believed in the Council program, or wanted to be good fellows, or more likely because they feared economic reprisals." This is true not only in the Delta area of Mississippi, where the Negro population outnumbers the white, but

in such cities as Macon, Ga. and Shreveport, La.

RABBI MANTINBAND described his participation in religious emphasis week at Mississippi Southern College where the student body numbers 3200. The program took place following the withdrawal of Rabbi Milton Grafman of Birmingham and Rabbi James Wax of Memphis from similar programs at the University of Mississippi and Mississippi State College (NJP, Feb. 24, and Feb. 17, 1956), because of restrictions on discussion of the desegregation issue. At Mississippi Southern College there were no such restrictions and the question was freely discussed and debated, but there was no publicity in the press, and no outside visitors.

Rabbi Mantinband said "our fellow citizens may be, and in the course of time can be persuaded, but they will not be coerced. And what is more they resent uninvited Yankee interference."

Rabbi Mantinband has been spiritual leader here for five years. Prior to coming to Mississippi, he served a similar period in a congregation in northern Alabama. He is on the Board of Directors of the Southern Regional Council, was former president of the Kallah of Southern Rabbis, and has been for two years chairman of the Mississippi Council on Human Relations. He is a member of the Central Conference of American Rabbis (Reform).

### Two Jews Are Elected To Tunis' Assembly

TUNIS—The election of two Jews to Tunisia's first National Assembly was hailed in Jewish circles. They are Albert Bessis and Andre Barouch, who were both elected on the National Front ticket which carried Tunisia in a landslide victory, capturing every seat in the Legislature.

### Seventy Countries Will Send Delegates

BEERSHEBA, Israel — Delegates from 70 countries, in addition to members of the Israel government and the Jewish Agency, and representatives of border settlements, are expected to attend a Keren Hayesod world congress here April 19. "Security and the Border Settlements" is to be the Congress keynote.

APRIL 6 1956 XUM



## Ending Unlike That of Finaly Children

Anneke Beekman Case Closes;  
She's Being Reared As Catholic

AMSTERDAM (NJP)—The courts have written finis to the still unresolved case of Anneke Beekman, 14-year-old Jewish war orphan who has been abducted, and presumably is being reared as a Catholic.

The case of the unfortunate Jewish girl has attracted world-wide attention, just like that of the Finaly children, but the ending has been exactly the opposite. Whereas the Finaly children are now living in Israel where they are being brought up as Jews, Anneke is not.

Lenient sentences were meted out by the high court, ranging from two to six months to Mrs. G. M. Langendyk van Moorst, the girl's former foster mother; her sister, Elizabeth van Moorst, and the former Catholic priest Amon, of The Hague. All three are believed to have fled the country.

EDITORS VISITING ISRAEL,  
UNFRIENDLY REMARKS MADE

TEL AVIV (NJP)—The impression that there were many editors in the touring group of 38 who spent two days in Israel that were unfriendly, was received by a number of newspapermen here.

The group has been making a month's tour of the Middle East and is composed of U. S. editors and radio and television commentators.

The group was received by Ben-Gurion and Sharett, who greeted them warmly.

Later at the Dan Hotel, many anti-Israel comments were made by some of the men, seemingly under the influence of the propaganda served them while visiting the Arab countries prior to coming to Israel. Remarks to the effect that "Jews have deprived the Arabs of their right to live in their country," and "you take out hundreds of millions of dollars from the U.S. in order to oppress the Arabs," were made, to the consternation of the Israeli newspapermen and foreign correspondents.

PATRONIZE POST  
ADVERTISERS

Bill To Study Slaughter  
Dropped In N.Y. Senate

NEW YORK (NJP)—A bill which might have threatened shechita in New York state has been withdrawn by its sponsor as the result of the intervention of the New York Board of Rabbis. State Senator Pliny W. Williamson had introduced the bill for "the prevention of unnecessary suffering in the slaughtering of animals for foods." He withdrew his bill when Rabbi Emanuel Rackman, NYBR president, advised him that "legislation which involves the slaughter of animals usually was followed by anti-Semitic legislation in almost every country where it was introduced."

Israel Chooses Sabra Queen;  
She's 20-Year-Old Ophira Erez

By LEO HEIMAN

National Jewish Post Correspondent

HAIFA (NJP)—Israel's newly chosen Sabra queen, 20-year-old Ophira Erez, is already being called "Israel's Secret Weapon—the A(na)tomic Bombshell" by newspapers.

The auburn-haired, Tel Aviv-born beauty was chosen after stormy and widely publicized elections to represent Israel in an international "Typical Beauty Meet," this month, in France (NJP, Feb. 3, '56).

A soldier in the Israeli army, Ophira is combat correspondent of the official Nahal magazine, Bamananeh Nahal, and also star actress of the Nahal Theatre, one of the best young theater companies in Israel.

Government tourist-publicity agencies have used her as a model, and photographs of her appeared in folders in the United States and Canada.

NOT LONG AGO, Ophira, who was also a good amateur pianist and dancer, became an instructor in Israel folk dancing at ZOA House in Tel Aviv.

Of the more than 8,000 girls and married women who first applied, only 317 were found eligible, and only 48 selected to have their pictures and short biographies published in the weekly Haolem Hazeh, which sponsored the contests.

Out of the 48, nine were selected to appear before a panel of judges, which included Yemenite songstress Shoshani Damari and lawyer Shmuel Tamir of Kastner trial fame.

Ophira is 5'4" tall, weighs 132 pounds and measures 35-23-35. As the winner, she received 1,000 Israel pounds in cash and will fly to Paris, by Air France, on April 8. Among her activities in France will be special appearances on television, parties and a reception by France's presi-



OPHIRA EREZ  
Israel's New Sabra Queen

dent and one at Versailles Palace, a visit to resorts on the French Riviera, and the Monte Carlo wedding of Grace Kelly and Prince Rainier of Monaco. She also will receive dresses worth \$1,000 from the Christian Dior fashion center.

Her return to Israel and army duty, is scheduled for April 25.

AFTER HER RETURN, Ophira wants to be a good wife, teacher, newspaperwoman, and actress, in that order. She wants to raise a big family with lots of little sabras.

Modestly, she says, too: "I don't know why the boys always follow me around. . . . After all, I am not much different from other girls."

## Open Poker Illegal

JERUSALEM—Open poker has been ruled a game of chance, and not a game of skill, and therefore illegal in Israel.

WORLD-WIDE BAN ASKED  
ON HATE LITERATURE

NEW YORK (NJP)—The United Nations Commission on Human Rights was urged last week to establish a world-wide clearing house to expose the "international conspiracy" against human rights and particularly on the Jewish people.

The plea was made by Dr. Maurice L. Perlzweig, director of the World Jewish Congress' department of international affairs and its representative at the UN.

DR. PERLZWEIG told a meeting of the commission that there has been no "progress but retrogression" in its work in this area. He cited the importation of large quantities of books, pamphlets and magazines of the "most vicious character designed . . . to encourage anti-Semitism" into Australia and also Turkey.

Following the meeting, representatives of these two countries asked Dr. Perlzweig for additional facts about the shipments and promised to take all possible legal steps to ban the imports.

REFERRING to the failure of the U.S. to stop discrimination by Arab nations against Jews who are U.S. citizens, Dr. Perl-

zweig said "even great and powerful governments have apparently found themselves helpless in the present state of international law in dealing with undisguised attacks from abroad on the rights of their citizens. They are witnessing a successful effort on the part of anti-democratic influences to export the practice of discrimination to democratic countries."

"Fascists and anti-Semites," he continued, "have established centers anywhere from Stockholm to Buenos Aires from which well-financed agencies, in close touch with each other, are disseminating the most virulent and expensive produced propaganda to every corner of the world where it may have an effect."

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literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendel Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

April 5-8. Biennial convention National Jewish Welfare Board, Waldorf Astoria Hotel. Speakers, Admiral Arthur S. Radford, Mrs. Eleanor Roosevelt, Chancellor Henry T. Heald of New York University, and Rabbi Joseph H. Lookstein.

April 12-15—Biennial convention American Jewish Congress, Hotel Biltmore. Among speakers are Abba Eban, Governor Averell Harriman, Rabbi Israel Goldstein. Special awards to Honorable Simon E. Sobeloff and Dr. Franz Boehm.

THEATRE and MUSIC  
"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

April 15—"Israel Eternal," music, choral, and dance drama sponsored by New York Area Hillel Foundations, 8:30 p. m., Central Needle Trades High School, 225 West 24th St., Manhattan.

May 12. Second annual Stephen Wise Memorial Concert, Free

Synagogue, 30 W. 68th St., Mischa Elman, soloist.

## CULTURAL

May 4-6—Second national trade union conference on civil rights, sponsored by Jewish Labor Committee, Belmont Plaza Hotel.

## ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d st. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

## National Organizations

Anti-Defamation League of B.B. 515 Madison Ave. New York 22 N Y  
Farband Labor Zionist Order, 45 E. 17th St. N Y 4. OR 3-6500  
Jewish National Fund, 42 East 69th St. New York 21 VA 6-3780  
Kashruth Supervisors Union, 205 W 14th St. AL 5-7330  
National Community Relations Advisory Council, 9 E 38th MU 5-1606  
Union of American Hebrew Congregations, 638 Fifth Ave. RE 7-8200

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# City Acts To Curb Hate Sheets In N.C. Attacking Jews

By DON OBERDORFER JR.  
National Jewish Post Correspondent

CHARLOTTE, N. C. (NJP)—This Southern city's city council joined forces with the Anti-Defamation League this week to put a damper on anonymous hate sheets here.

The council unanimously passed an ordinance proposed by Alfred Smith, local jeweler and chairman of the Anti-Defamation League here.

The ordinance makes it a crime to publish or distribute unsigned through the U.S. mails. But that, literature "which tends to expose any individual or any racial or religious group to hatred, contempt, ridicule or obloquy . . ."

LITERATURE signed with the true name and post office address of the originator would not be affected.

The ordinance was aimed primarily at a religious fanatic who printed up and dumped thousands of two-page hate sheets on Charlotte.

With the heading, "Jew Religion Exposed," the pamphlet claims that "Jews rule the world in secret," that "Bernard M. Baruch is the present Jew King," that the Talmud says, "A Gentile girl who is three years old can be violated," and more of the same.

THE SHEETS were dumped in cars outside a high school, in school lockers and in some churches.

City authorities were in great sympathy with the move to ban the anonymous hate sheets. City Attorney John Shaw actually drew up the new law from ADL suggestions.

A LOCAL newspaper, The Charlotte News, commented:

"Henceforth it is going to be more expensive to hate in Charlotte."

The distributor of hate sheets

## Segal Hits Friends As Competitive

NEW YORK (NJP) — The American Friends of Israel, currently being organized in a number of cities throughout the U.S., was attacked this week as "bound to create confusion in the American Jewish community," by Louis Segal, general secretary of the Farband, Labor Zionist Organization, and a member of the executive of the World Zionist Organization.

"The emergence of . . . Friends of Israel can fairly be construed as competitive in nature with the organized Zionist movement in this country," Segal asserted.

Referring to Henry Montor and his associates who have organized the new group, Segal declared that "they chose the divisive path of creating an independent organization to duplicate activities which are already being carried on by important long-established organizations."

Segal said that the "sponsors of the new organization must be urged to reconsider the course on which they have embarked."

## Diesels Displace Workers, But They Still Get Pay

HAIFA (NJP)—Two new American diesel locomotives have arrived here and will soon be pulling trains on the Israeli railroad, but they are not an unmixed blessing.

The two diesels when added to the four from Germany through the reparations fund, have displaced a number of workers. Yet the Histadrut insists that these men stay on the railroad's payroll, and stay they have, according to the Jerusalem Post.

## Reuther To Ask Nehru To Mediate

By MARGO WOLFF

National Jewish Post Correspondent  
NEW YORK (NJP) — Walter Reuther, vice-president of the AFL-CIO, declared here prior to his flight to India that he hoped to be able to win over Premier Nehru to act as a mediator in the Arab-Israel difficulty.

He stated flatly that "peace will never be possible in the Middle East until the Arab States recognize Israel," and praised the Jewish state as a bulwark of "democracy in that totalitarian region of the world."

He compared Israel's struggle for social justice in the Middle East with the American labor's fight for recognition in 1936 and 1937.

The powerful labor leader had nothing but sharp words for the dictators and the oil magnates, who he said were exploiting the Arab workers.

## 600 MIGRANTS ARRIVE

JERUSALEM—Six hundred immigrants from North Africa arrived at Haifa on the SS Artsa last week.

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LOS ANGELES — Registration is now open for leadership training sessions this summer at the Brandeis Camp Institute, located on a 2,200-acre ranch in Santa Susana, Cal., 35 miles northwest of here.

Steve Brody, president, said college-age youth from all over the nation and foreign countries

will attend the two four-week institutes beginning June 24 and July 29.

Many of the 200 campers will come on scholarships provided by the camp and by Jewish centers, synagogues and other or-

ganizations which look upon Brandeis as the training ground for their future leadership.

Opening one week later on July 1 will be Camp Alonim, the junior division for boys and girls, age 8 to 16.

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## ISRAELIS READY TO FIGHT; SEEK PEACE, SAYS BISHOP

By LILLIAN JACOBSON

National Jewish Post Correspondent

TORONTO (NJP)—A picture of a beleaguered Israel, ready to fight to the last ditch, but still seeking peace, was drawn here by the Right Reverend G. N. Luxton, Bishop of Huron, on his return from a 3½-month pilgrimage to the Middle East.

A power in the Anglican Church, the Bishop delivered the most outspoken pro-Israel statements ever heard from the lips of a Canadian clergyman.

DECLARING that war between Israel and the Arab states is inevitable if Israel is not kept strong by the great powers, the clergyman said that the Israelis do not want to fight, but are determined to hold whatever they won only with difficulty. He said that he sensed the threat of war in Israel, but saw "no bitterness or hatred associated with it because of the attitude of the Jews—which seemed to be determination more to fight than to hate."

When he was in Jordan however, he found "the attitude one of intense hatred of the Jew. A great many Arabs can see only one possibility—drive the Jews out of Palestine."

The bishop visited the Arab refugees who fled Palestine eight years ago and now are the tinder to start the fires of war.

"IF THE REFUGEES to whom I talked are representative, then there are 800,000 of them who are determined that war is the only answer to their problem," he said. "The Arabs apparently won't let the refugees settle down. I feel that the Arab states are keeping this festering wound open. Otherwise, there would be more signs of settlement, rather

than the temporary camps in which the refugees live, fed with the assistance of the United Nations."

Bishop Luxton said 200,000 Arabs who did not leave Israel, are still settled there, get fair treatment from the Jews, and they seem to be satisfied.

"I ATTENDED the Knesset, and when I heard a speaker for the opposition declare that Israel has two enemies—the Arabs outside and the government inside—I knew I was in a democratic country," the Bishop said. "The Parliamentary criticism of the government was as frank and forthright as it is in Ottawa or Washington or London."

"The Israeli's have made their mistakes," the Bishop stated. "Israel may have repented too strongly to the months of Arab provocation. But of this, I am sure, the Israelis desire peace and will negotiate peace with their neighbors. They offered to reimburse Arab refugees who fled Israel during the war. I am assured they will do everything that is just and reasonable except give up their homeland. Little Israel surely deserves what she now holds and what she is developing so magnificently."

## Camp Information Coupon

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## Jew Heads Neighborhood Group To End Flight

## Answer To Problem When Negroes Move In

By ALFRED G. ARONOWITZ  
National Jewish Post Correspondent

NEWARK, N. J. (NJP)—That common big-city problem of what to do when Negroes begin moving into a largely Jewish residential neighborhood is being faced realistically in Newark's Clinton Hill section.

Led by Stanley Winters, a Jew who moved into the neighborhood from New York only six years ago, home owners of the area are banding together into a group designed to save their properties.

AND THEY hope to do it by keeping Negroes out, which many consider an impossible task, but

by promoting good will and community spirit.

Thirty years ago, Clinton Hill, a residential section of wide, clean streets, sizeable lawns and large, private homes, was predominantly white and Christian. By 1946, it was populated largely by Jews. Then, in the years following World War II, Newark's growing Negro population began to move in.

Today, according to the authoritative Newark News, Clinton Hill represents a "greater cross-section of religious, racial and ethnic groups than any other part of the city."

"THE MAIN THING," accord-

ing to Winters, whose organization is called the Clinton Hill Neighborhood Council, "is to promote the feeling in the community that it's a good place to live and to stabilize it. It's an inter-racial, interreligious neighborhood now and we want to keep it that way. We don't want it to become a segregated area."

This statement represents a realistic attempt by property owners to salvage the true values of their homes despite the old real estate adage which says that Negroes (and, in many cases, Jews) blight an area.

It represents an attempt to show that an integrated area can be desirable residential neighborhood for both white and negro without any loss to established homeowners.

Of course, many white property owners abandoned the area and moved to the suburbs when Negroes first moved in. At the same time, some began to convert the large, old homes into rooming houses and apartments in defiance of strict zoning regulations.

ONE OF THE problems undertaken by the organization is the drive to stop such rooming houses. The council also wants to bring neighbors together to work on the common problems of recreation, housing and education; to welcome new residents into the community and to develop wholesome activities for its youth, among which there has been some recent friction.

One of the most ardent members of the group is Mrs. Samuel B. Illingsworth, who has lived at her Clinton Hill home nearly 40 years and who says she is the "last of the oldtimers" in the area.

A member of many welfare groups, Mrs. Illingsworth helps sponsor the group in the belief that a common understanding of zoning regulations and a will to work together will help persons take pride in the neighborhood and keep it attractive.

"It's my home," she said, "and I don't want to move."

## IMMIGRANTS MOVE

HOLON, Israel — Dozens of immigrant families recently moved from a maabara here to new dwellings built by the Israel labor ministry's housing division at Tel Gaborim.

## If You're Assessed For Building Fund, Bear It Stoically

By ZEKE SCHER

National Jewish Post Correspondent

DENVER (NJP)—A suit by a member of Temple Emanuel to halt the congregation's \$1.5 million assessment campaign for construction of a new building and school was dismissed Friday by a Denver district court judge.

Judge Robert H. McWilliams Jr. granted a motion to dismiss the sensational court action. Attorneys for the temple, leading Reform congregation in the Rocky Mountain west, successfully argued that the suit failed to state a claim upon which the court could grant relief.

Hyman N. Tatarsky, Denver businessman, claimed in his legal action filed last Jan. 20 that he was arbitrarily assessed \$5000 by a special committee of the temple's board of trustees. He termed the assessment "capricious and unreasonable."

HE ASKED the court to determine the validity of the assessment against him and to enter a declaratory judgment on the temple board's authority to

levy such assessments on members.

Attorneys Samuel Chutkow and Percy S. Morris, representing the temple, argued that Tatarsky failed to exhaust his administrative remedies within the congregation by appealing first to the board of trustees.

They claimed that Tatarsky nowhere in his court complaint alleged that by his failure to pay the assessment he had been expelled or had been threatened with expulsion from the congregation.

Chutkow and Morris referred to the assessment as "voluntary."

IN HIS SUIT, Tatarsky claimed that if he did not pay the assessment he "may be expelled" from the congregation.

The temple's attorneys also asked dismissal of Tatarsky's suit on the grounds:

1—The court lacked jurisdiction over the subject matters contained in Tatarsky's complaint in that civil courts have no right to assume or exercise jurisdiction into ecclesiastical, spiritual or doctrinal questions.

2—The matters in the complaint are not subject to declaratory judgment.

JUDGE McWILLIAMS, in dismissing the suit, held that Tatarsky at this time failed to present a case and consequently the court could not proceed and act as "a free dispenser of legal advice."

He ruled that Tatarsky had neither been expelled nor threatened with expulsion by the temple and therefore had no complaint on which judicial relief could be granted.

Attorney Ira Quait, counsel for Tatarsky and also a member of Temple Emanuel, was granted 20 days by Judge McWilliams in which to file a new complaint if he so desires. If none is filed—and none is expected to be, according to authoritative sources—the dismissal judgment will become final.

THE ASSESSMENTS on Tatarsky and other temple members were made in recent months by a special committee of the board of trustees and were used upon "ability to pay"—as determined by the committee members.

Tatarsky charged that the levies were not based on any fair measurement and as a result were "illegal and void."

Ground-breaking ceremonies for the ultramodern temple, to be located on two square blocks in the fashionable Hilltop area of southeast Denver, were held last June and completion of the project is set for September.

Temple Emanuel has been a center for Jewish spiritual activities since 1874, two years before Colorado became a state. It now numbers some 1,000 families.

## Israel Sends Medics, Iron Lungs To Argentina

JERUSALEM (NJP) — A team of Israel doctors and four iron lungs were being readied here for hurried departure for Argentina, where they will join in the fight against the polio epidemic in the South American country.

The Ministry of Health with the approval of the government is dispatching the help to the stricken country. The doctors' team will include two polio experts, two physiotherapists and one nurse.

## 2 Rabbis Who Resign Take Posts With UAHC

DENVER (NJP)—Rabbis Joel Zion and Richard Hirsch, whose joint resignations at Temple Emanuel here shocked the community recently, have both taken positions with the Union of American Hebrew Congregations. Rabbi Zion will become the director of the UAHC Council in Philadelphia, and Rabbi Hirsch will direct the Chicago Federation of the UAHC.

No successor to the two rabbis has been named.

## TRADE ACCORD SIGNED

JERUSALEM—Israel and Finland recently signed a trade accord.

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**SILVER DEFENDS PRESIDENT EISENHOWER WARMLY**By **SHOLOM ITZHAKI**

National Jewish Post Correspondent

TEL AVIV (NJP)—President

Eisenhower and his policy towards Israel were warmly defended here by Rabbi Abba Hillel Silver.

"President Eisenhower is a friend of Israel and I am pro-

foundly convinced that he will not let the Jewish state down,"

Rabbi Silver told me in an interview.

The Cleveland Rabbi, who is a power in the Republican party in the U.S., said that Eisenhower is not yet convinced that sup-

plying arms to Israel "will save the peace in the Middle East."

"At the moment when the President will be convinced," he

went on, "that only the supply of arms to Israel will assure peace, he will not hesitate to ap-

prove Israel's request to purchase arms."

Rabbi Silver refused to comment on his relations with Premier Ben-Gurion, only to characterize them as "friendly."

Israel were seriously injured recently, when the bus in which they were touring the state, with their company, lost its front wheels.

**WHEELLESS BUS INJURES**

TEL AVIV—Three Yiddish Comedy Theatre actors touring

THE POST is the only Jewish paper which maintains a fully staffed bureau in New York City.



**TOMORROW** they may be targets for the enemy's made-in-Russia bombers.

The enemy is only 10 minutes away now — thanks to his new Communist-supplied jets.

From his airfields he can reach Israel's cities in the time a school kid eats his luncheon sandwich!

If the jets do come there'll be no radar warning, for Israel has no radar.

Other civilian protection will be short or lacking: air raid shelters in municipalities and settlements... food stockpiles in case cities are cut off... auxiliary power plants to keep electricity and water going if present plants are bombed.

You see, Israel has been doing its main spending for peace, not war—building schools, homes and jobs, and taking in refugees.

But short as the people of Israel are on protection, they are still long on sheer courage and devotion to freedom.

They know that tens of thousands of Jews feel they must leave strife-torn North Africa—regardless of possible danger—and they want to help. Only right now they can't—there's their own emergency.

Right now, only you can rescue these refugees—and Israel's people pray that you will.

Your prompt gift to the United Jewish Appeal will help bring in at least 45,000 from Morocco and Tunisia. It will maintain great humanitarian programs for refugee absorption, for the handicapped, the aged and youth.

So, give your increased gift to UJA's regular campaign. Then give a great extra gift to UJA's Special Survival Fund. Give today.



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## Papers Have Heyday When Man Named Cohen Can't Remarry Wife

By LEO HEIMAN  
National Jewish Post Correspondent

HAIFA (NJP)—What is by odds probably one of the oddest cases in Jewish religious history involving the marriage of a Cohen, a member of the priestly class, and a widow, has taken place here.

The publicity given the case may have caused Jews by the name of Cohen, Kohn, Katz, Kotz, Cahana, Kagan, etc., to give serious consideration to the thought of changing their names.

IF THIS NEWS ACCOUNT seems to be written from a humorous vein, it certainly is no laughing matter to Mr. and Mrs. Simcha Cohen of this city.

The Simcha Cohens were happily married for 22 years and the parents of two pretty daughters. All their life they toiled to give their two daughters a good education and to assemble enough money to marry them off. Finally, they found the right men for their girls and saw them off, one after another, under the huppah.

Left alone, and with no immediate aim to work for, words started soon flying between them, and, with one thing leading to another, they decided to get a divorce.

PETITIONING the Haifa Rabbinat for a divorce on grounds of cruelty and incompatibility, Simcha and Yona Cohen were finally called before the examining Rabbi who, after hearing their pleas, granted them the divorce they requested.

It was raining hard when the two, now free of each other, left the Haifa Rabbinat building on Arlosorov Street. The steeply winding street up the Carmel Mountain glistened with rain and Sim-

cha, knowing from experience that his wife had a habit of falling down on the slippery Haifa sidewalks, took her arm and accompanied her home, his former home, which was awarded Yona by the Rabbinat court's judgment. After all, he told her, being married for 22 years was nothing to be sneezed at. Sure, said Yona when Simcha brought her safely home, why don't you step in for a cup of tea, I know how you love hot tea on a rainy day.

Pretty soon the pair were each confessing their mistake, and pledging their love anew.

Arm in arm they rushed out the door and down the street to the Haifa Rabbinat on Arlosorov Street. We want to cancel our divorce, they told the Rabbinical Judge.

According to Jewish law, divorces cannot be cancelled. Once divorced a couple has to remarry in a legal ceremony if they want to live with each other.

OK, said Simcha, let's go to the marriage license section.

BITTER DISAPPOINTMENT awaited them downstairs, however. The Rabbi in charge, upon hearing that Simcha's family name was Cohen, refused to remarry the couple.

Your former wife is a divorcee now, he told stunned Simcha, and as a Cohen you may not marry a divorcee or a widow.

But our divorce is only about 80 minutes old, cried Simcha. Yona wept openly. "Can you ruin our lives because of an 80-minute stupid mistake?"

"I am sorry," said the Rabbi, "but that's the law."

The law says that divorces are final and incontrovertible. Once a divorce is given, even if the reasons can be later proved as not valid or false, it is final and binding. It does not matter if you have been divorced 80 minutes or 80 years or only 80 seconds. The moment you get the get (divorce in Hebrew) you are not man and wife.

"You are free to remarry with any other woman, provided that she is not a widow or a divorcee and, your former wife is a divorcee. That's the law. . . ."

SIMCHA AND YONA ran to the newspapers with their story. The papers gave them wide publicity and the opponents of religious marriage in Israel had a heyday. They called for the abolishment of what they termed "stupid and antiquated Medieval customs."

Simcha and Yona Cohen could, of course, live in sin, without remarrying legally, or they could go abroad to Europe and marry there in a civil ceremony, which would not be legal either upon their return to Israel.

But whatever they chose to do, and in their grief they refused any comment to newspapermen, their celebrated case was the cause of some people rushing to the registry offices to change their names. What they were unaware of was that the Rabbinat offices have asked for and received copies of all names changeovers in Israel. No matter if a man is named Benami or Herrington, if his former name or even if his father's or grandfather's name was Cohen, etc., the rabbinat will know about it, and in case he is planning to marry a divorcee or a widow, he can drop his plans.

### RAIN INCREASES SHEEP MILK IN ISRAEL

JERUSALEM—The quantity in Israel is greater than that of sheep milk produced this year last year, because of more rain.

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### Israel Giving Help To Burma To Show World

JERUSALEM (NJP)—The undertaking between Israel and Burma, by which Israel provides the manpower and the knowhow and Burma supplies the natural resources, is expected to show this part of the world what Israel is able to do when she gets co-operation.

Burma eschews foreign grants. Rich in mineral resources and fertile in soil, what she needs is the technical ability to exploit her resources. These Israel will supply under a new pact just ratified by the Knesset.

The two nations will share the costs, risks and the profits. The agreement provides for joint financial, industrial, agricultural and construction projects in Burma.

The Israelis' incentive is primarily political. They would like to show the contribution they can make to the development of retarded countries in the Middle East and Asia.

Burma sent a delegation here last year which reported enthusiastically on what Israel was able to achieve with so little in natural resources.

### Seek Funds To Repair School and Synagog

NEW YORK (NJP)—A campaign to raise funds to repair the Yeshiva Synagogue and Community Center, which were damaged when the roof caved in, was inaugurated here this week. Two elderly women were injured by the falling debris.

Rabbi Israel L. Hausman told The Post that the reopening of the religious school, which has an enrollment of 750 pupils, has been indefinitely postponed. He said the school and synagog have been in financial straits and the teachers have not been paid for several months.

The school is located at 1358 Morris Ave., Bronx, N. Y.

### 20 FROM RED COUNTRIES

LYDDA AIRPORT, Israel — Eleven immigrants from Russia and nine from Rumania arrived here recently on an El Al airlines flight from Vienna.

### May Add Warburg, Schwartz To Agency

## Goldmann Seen As a Next World Zionist President

By SHOLOMO ITZHAKI  
National Jewish Post Correspondent

JERUSALEM (NJP) — As delegates gather for the World Zionist Congress which opens here on the 24th of April, pre-convention maneuvering indicated that Nahum Goldmann will emerge from the sessions in an even stronger position than he now holds.

Goldmann is now chairman of the American section of the Jewish Agency. Chairman of the Jerusalem Section is Beryl Locker. If present plans go through, the two sections will be combined again, with Goldmann chairman of both.

ANOTHER move which is of interest to Americans is the expected attempt to add two non-Zionist members to the Jewish Agency. The two most-talked about as possibilities are Edward M. M. Warburg and Dr. Joseph J. Schwartz. Schwartz now is executive vice-president of the Israel bond sale, Warburg has been a mainstay of the United Jewish Appeal.

What the position of David Ben-Gurion will be at the Congress is a topic on everyone's tongue.

Will he still insist that the only true Zionists are those who come to Israel, and thus as his opponents say, weaken the World Zionist Movement, or will he shift his view in order to bring peace into the ranks?

THE BEST opinion seems to be that Ben-Gurion will not be won away from his position. At the recent Histadrut convention, the prime minister is said to have told the delegates that "nowadays immigrants coming to Israel are not Zionists and the Zionists do not come to Israel."

His fiery talk was answered by Moshe Kol, a member of the Jewish Agency, who asserted that these words would only damage the Zionist cause and discourage Zionist leaders and the Zionists of the diaspora.

Goldmann is expected to be the most formidable opponent of Ben-Gurion in his definition of a Zionist. He believes that Ben-Gurion's definition is naive.

GOLDMANN'S accession to the chairmanship of the Jewish



SCHWARTZ



WARBURG

Agency means also that he will head the World Zionist Organization as president. He will be the first to hold the office since the death of Weizmann.

Goldmann told this correspondent that he hopes to keep discussion of the future of the movement at a minimum.

"We must avoid unnecessary discussion and nervousness because simply there is no time at present for these things," he told me. "The main issue is perfectly clear—help for Israel, and more deeds than talk. . . ."

### Collector Gives Israel \$34,000 In Violins

SAN FRANCISCO—Proof that everyone helps Israel in his own way: Ansley K. Salz, a talented violinist, hearing that Israel lacked fine violins for struggling young violinists, began to dig into his famous collection of violins. One here and one there was shipped off to Israel, finally they totaled 14, valued at \$34,000. Meanwhile a contest was held in Israel and the violins were distributed to youngsters whose eyes soon filled when they saw the beautiful instruments. Salz expressed the hope that the violins will be kept in a pool to be loaned to gifted players.



# Can't Marry Jews, Samaritans Of Israel Doomed To Die Out

By LEO HEIMAN

National Jewish Post Correspondent

HAIFA (NJP)—The 250-strong Samaritan community, of whom about half live in Israel and the rest, in Jordan-occupied Palestine, is doomed to certain extinction unless they can find women, according to an official statement made by community leaders.

The statement came as the Samaritans made final preparations to cross the armistice lines to offer their annual sacrifice on the Mount of Blessings, near Nablus, during the Samaritan Pesah in mid-April.

The reason for the gloomy prediction is that the Samaritans, who believe themselves the only true Jews, will not marry Christian or Moslem women, and the Israeli rabbinate, despite government objections, have ruled that Samaritans are not bona fide Jews.

ALTHOUGH President Ben Zvi and Prime Minister Ben-Gurion strongly support the pleas of the Samaritans to be accepted as equal members of the Jewish community, the rabbinate has over-ruled their wishes.

To the question: Why don't the Samaritans marry their own women, the answer is that for some unknown quirk of genetics, more males than females have always been born to the Samaritans.

Several thousand years ago, during the Second Kingdom of Israel, the Samaritan community numbered more than 250,000, and now its total number is 252, and it is getting slowly but steadily smaller all the time.

Unless they get women, there will be no Samaritans left in the year 2000, scientists say.

Some scientists have come forward with the interesting theory that the Samaritan male surplus is a direct result of close intermarriage.

ACCORDING to their precepts, Samaritans must marry closest relatives. While in first-degree relationship, such as between brother and sister, marriage is forbidden, second-degree relationship marriage, such as between first cousins or uncle and niece, is encouraged.

The scientists say that, over the years, the Samaritans have become blood relatives of each other so that all of them have now exactly the same blood.

While the thesis that intermarriage results in a surplus of males has still to be tested, the fact is that out of the 252 Samaritans now alive, the majority are old folks, hardly expected to live more than 25 years, while at the same time, there are 34 surplus bachelors with no hope of marrying a Samaritan woman in their lifetime.

As a matter of fact, there are more than 34 bachelors in the Samaritan community today, but some have been promised the little girls as wives as soon as they grow up.

More boys are born than girls each year. The girls born this year will be eligible for marriage by 1972 according to law, but by that time there will be more than five times the number of bachelors.

THE MAIN difference between Samaritans and Jews in general, aside from their ancient dress and the fact that they still offer sacrifices, is that Samaritans believe only in the Five Books of the Torah, and in Moses as the only prophet.

Although these differences exist, the Israeli rabbinate maintains the main reason Samaritans are not considered Jews is that they are descended from

Canaanites, who inhabited the Holy Land before it was conquered by Joshua. The Samaritans, on the other hand, claim they are descended directly from the high priest Aaron, brother of Moses, who was the first to formulate the Jewish religion as they believe in it and who commanded his seven great-grandsons, the heads of the seven Samaritan families, to keep it clean and pure.

PRESIDENT Ben Zvi and Prime Minister Ben-Gurion, both well-known experts on the history of the Jewish law, say that the Samaritans are right in claiming to be bona fide Jews. In fact, the Samaritans are more Jews than many others, if only because they have never left Eretz Israel.

In Israel, the Samaritans still dress as they did 3,000 years ago in white flowing robes and are forbidden to talk on the Sabbath except concerning religious subjects.

Young Samaritan boys, who

see the freedom of their Jewish neighbors, suffer from inferiority complexes and try to imitate them. So, many young Samaritan boys will probably not stick to their fathers' religious precepts and will become "regular Jews."

Unless they are permitted to marry Jewish women, the Samaritans will be a thing of the past in the near future, and their Torah Scroll which, they say, was written by Avish, great-grandson of High Priest Aaron in the 13th year of Joshua's conquest of the Holy Land, will become a museum piece.

Frankly speaking, however, the Samaritans' chances of survival as a community are very slender even if they get rabbinical permission to marry Jewish women. The fact is that there are no Jewish women willing to marry Samaritans.



## Reunited

Pretty, 14-year-old Sheindel Hersherberg, her eyes stained with tears, embraces her dad, Nathan, whom she really is seeing for the first time. While the Hersherbergs were living in a DP camp in 1946, Sheindel was sent to an aunt in Israel where she would have a better chance for proper development and care. Her father, who finally emigrated here in 1949, according to United HIAS officials, has sought since then to bring his daughter here. Sheindel will live with her father in Brooklyn, N.Y.

## CALIS BIBLE EDITED

JERUSALEM—The biblical Book of Kings was edited, in that prophecies that did not come true were deleted and those demonstrating the glory and divine purpose of the kingdoms of David and Saul retained, Professor Yehezkel Kaufman, one of the chief speakers at the fourth National Bible conference held here recently told his audience.

## IT'S THE TRUTH!

By SAMUEL DEUTSCH

Copyright, 1956, by Samuel Deutsch

THE "EPHAI," a measure referred to frequently in the Bible, was approximately half a bushel!

THE "KADDISH," the prayer recited by mourners at services—is not a prayer for dead! At no time does the word "death" or "departed" appear in it, and in no part of the "kaddish" is reference even made to the dead. Yet it is probably one of the most religiously observed and recited prayers in the Jewish ritual!

THE TWO MAIN occupations of the Jews in the Middle Ages were money-lending and peddling!

THE LOAN which Haym Salomon made to George Washington to help finance the American revolution has never been fully repaid!

THE LARGEST single known group of Jewish "marranos" in the 20th Century (a marranno is a Jew who outwardly accepts a different religion, under pressure, to escape persecution but in secret remains loyal to the Jewish faith and teachings) was located in Iran. In the town of Meshed, the "marranno" community consisted of 3,500 people! In 1839, when their lives were threatened, the Jewish population in that community embraced Islam. For the next 115 years following their conversion, however, they practiced their Jewish faith although they were known in that part of Iran as "Jedid al Islam" (newcomers to Islam). In the past few years most of the survivors of that community emigrated to other countries.

## First Hint Stumps Readers; Second Is Given

There are more soft-spoken and polite Jewish leaders than we thought existed. Most commonly chosen to fit the hint in last week's Mystery Person Contest was Abba Eban. Whenever we have to describe him, the word we'll use will be "polished."

In any event, POST readers were stumped by last week's hint, so here's the hint for this week:

Who was it that said:

**"The Zionist Organization can gain strength only from within itself. It cannot be strengthened by the fact of the State. It is my opinion that those who criticize Israel for the weakness of the Zionist movement are merely diverting attention from their own inadequacies."**

Last week's hint on the new Mystery Person is:

**The Mystery Person is soft-spoken and extremely polite.**

Our provision for late entries from POST readers west of Denver, brought a late and accurate guess of Golda Myerson from Mathis Abrams, 528 W. Lynwood, Phoenix, Ariz. As a result, Helen R. Sheshalevitz, of Brooklyn, whom we listed last week as the sole winner of the Mystery Person Contest, will have to share her prize money with Mr. Abrams.

The rules are: The Mystery person will be a living Jew, who is known for activity within the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world:

Prize money is \$25.00, but each week a new hint will be given, while the prize money will be reduced by \$5.00 until the final week when only \$5.00 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, April 9 (or Tuesday April 10, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Answers should be addressed to The Mystery Person Contest, National Jewish Post, Post Office Box 1633, Indianapolis 6, Indiana.

## MYSTERY PERSON CONTEST

National Jewish Post

P. O. Box 1633, Indianapolis 6, Ind.

The name of the April 6 Mystery Person is:

Name of Contestant \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

## Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH

DEAR MR. PEARLROTH: Could you please give me the meaning or the origin of my family name—Lechner. My parents came from Austria.—SAMUEL LECHNER, New York 9, New York.

LECHNER is a name of geographical origin. It is derived from Lechno the name of several localities in eastern Galicia. It is also the name of a river and a woodland. The name may be derived from any of these. The similar-sounding Lechner—on the other hand—signifies an ancestor who was an official reader of the Torah.

DEAR MR. PEARLROTH: We have been very curious as to the origin of our name and its meaning, etc. We have often wanted to inquire about it but didn't know who could tell us about it. (Name—Amarant). We have just been told about your "What's Your Name" column and hope that you can tell us something about our name. My father was born in Austria. As far as we know, the name has never been changed. Hope you can help us. We shall be very appreciative.—JULIUS AMARANT, Cincinnati, Ohio.

AMARANT is the name of a color frequently used in Polish. The color is a deep red. The name is probably derived from the complexion of an ancestor who appeared before the Austrian name-giving commission in 1789, and impressed them by his healthy appearance.





## THE ARTS

ISRAELI WOMAN MAY BE  
ORIGINATOR OF NEW ART:  
IT'S 'CLOTH SCULPTURE'

By JOSEPH GALE

In Tel Aviv there lives a woman who has given most of her life to the perfection of an exact and painstaking art. She may be unique in her field. A few of her works are in museums, others are in cherished private possession. Yet few people outside her own country have ever heard of Mrs. Rivka Avivi, who is one of the world's most gifted artisans.

What does Mrs. Avivi do in her little atelier in King George street?

She makes dolls.



GALE

They neither move, walk, cry, nor come equipped with changes of clothes. They are not especially pretty in the usual sense; few have rosy cheeks. Nonetheless, they vibrate with life and have the power to excite in the breast of whoever beholds them the most naked desire to own one.

THESE ARE not ordinary dolls. We doubt that it would be an easy matter to purchase one. Indeed, Mrs. Avivi might not give one up if the prospective buyer referred to it as a doll. She calls her art "sculpture in cloth," and after devoting nearly two years in transatlantic correspondence in an effort to piece together her story, we are inclined to agree.

Sculpture in cloth is her way of wedding the personal satisfaction of sculpture and painting into a new art form. The project she is working on will become her monument, and may come to be regarded as an art treasure.

IT IS NOTHING less than a gallery of Jewish women of the East and West, a poem of the Diaspora as expressed in the dress and manner of the pious, poverty-stricken Jewess from Galicia to the mysterious woman of Yemen.

The verisimilitude of her figures is amazing. The expressions on their faces, gestures caught in the moment of most meaning, the positions of feet, arms, head, are larger than life.

They truly live, and evoke memories basic in all of us. Each piece of sculpture is like ani-

FAR FROM the vacant, mass-produced faces of dolls as we know them, Mrs. Avivi's sculptures have character and contrast—primitive, but vibrant Jews from Bokhara, Chaban, Turkestan, Morocco and Tunisia; delicate and sensitive Jews from Yemen; worldly Jews from Galicia, Russia, Ukraine, Poland and Bessarabia.

Their marvelous faces mirror the gamut of emotions—one, clever and shrewd, another naive and childlike; a third expressing conceit and self-satisfaction; in still another, vulgarity or modesty. The rich, befurred man contrasts with the slender beggar; bright color against somber hue.

AN ORIENTAL woman is shown with gold in her nose for beauty, holding a cigarette in her mouth, eyes painted, the hair henna-dyed.

Because they are made of cloth and miniatures, Mrs. Avivi's sculptures can be arrayed on a mantelpiece without crowding, each one fixed in the act of movement.

A representative exhibit might include an aristocratic woman from Salonica, with her mother-in-law from Rhodes; a pair of well-to-do fat ladies from Bokhara, one holding a watermelon in pudgy hands, her equally fat daughter-in-law pulling a crying child; a Caucasian woman in a dancing dress coquettishly holding up a mirror; a shepherdess from Afghanistan, heavily made-up and attired in vivid colors; a pregnant Persian woman with an unintelligent face; a pious, modest woman of Jerusalem holding a prayer book, and two or three Yemenite and peasant women.

SOME OF Mrs. Avivi's groups are small enough to be contained in a dish. One is a Yemenite Jew peacefully, yet ecstatically, listening to his grandson recite the Torah.

The feeling of relaxation, and at the same time, concentration; the delicate features of the Yemenite sitting in his stockinged feet, his glasses lying on the floor, a water pipe at his side, the ancient pages of the yellowed Bible, the rug on which the two

figures sit, are all reproduced with awesome authenticity.

The sculptures are so individual, novel and fine that it is futile to place one above the others. Our favorite is "Flirtation in the Old Age Home."

LIKE A peacock, an elegant old man, fur-hatted, tilts his head appraisingly, closes his eyes and purses his lips as he gently strokes his full white beard. A little woman stands modestly and composedly in front of him, her back turned as she knits a pair of socks. As she listens to his overtures, there is skepticism in her eyes, but her lips betray a smile of pleasure.

The authenticity of these figures is absolute. Each article of clothing, each jewel, each piece of embroidery is genuine, and since they are, Mrs. Avivi may take as long as a year to complete a single work.

A SPECIAL treatment, finally, gives them lasting life, luster and reality. When finished they represent not merely an inconceivable amount of time, effort, originality and talent, but a contribution of historic, ethnological and national significance.

Mrs. Avivi was born in Vilkaviskis, Lithuania, and from childhood showed a fondness and talent for painting. Her family resisted her—to no avail—and her studies progressed over the years with a relative, a painter, and later at the government academy in Wilno. She came to Israel prior to World War I, and there picked up her studies at the Bezalel Art school.

SOMEWHERE along the way, Mrs. Avivi began to feel the need for greater artistic fulfillment than painting alone offered, and she developed the synthesis of sculpture in cloth. This seemed a perfect vehicle to express her longing for her native land, and by transference for the whole European Jewish tradition.

Out of her nostalgia and an inner rapport with Jewish life and customs, Mrs. Avivi began to fashion a gallery of portraits of Jewish women of the West, working "diligently, thirstily from morning to night."

THE SECOND World War, and Israel in transition, created a severe scarcity of materials and an equally severe need to sustain herself by other than far-reaching means. Regrettably, Mrs. Avivi laid aside the Western sector of the gallery and turned to the East, since as she says, dolls of Lithuanian women proved too plain for Israelis, who seemed to demand colorful and exotic figures.

Her artistic success in Israel has been real. First prizes have come her way, and her works have sold. But she richly deserves a global audience, and there is no more productive place of departure than the United States.

IN HER last letter, Mrs. Avivi said something about coming to the States. We can hardly wait. In the meantime, the United Jewish Appeal, the American Fund for Israel Institutions, or some other eminently appropriate cause might reap a bountiful harvest with a planned showing of some of her works. Israel, the young state, has much to offer us, but nothing more rewarding than this.

ARGENTINE EDITOR VISITS JERUSALEM—Leon Kibrick, editor of the Argentine daily, "Jewish World," arrived last week to visit Israel as a guest of Keren Hayesod.

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## I THINK AS I PLEASE

U. S. Jews Become  
Unexpected Ally of Arabs

By CARL ALPERT

HAIFA—We who live in Israel, conscious of the daily threats made against us by our enemies, yet confident of our ability to defend ourselves and repulse any aggression directed against us, are seriously concerned over the emergence of a new and valuable ally for the Arabs within recent weeks. Several thousand American Jews, exact number unknown, have become extremely valuable reinforcements to the anti-Israel campaign conducted by the Arab states, and the fact that their assistance to the Arabs has been unwitting does not in the least minimize the importance of their help.



ALPERT

There are undoubtedly many readers of this paper who are among those guilty of contributing to the weakening of Israel and the corresponding strengthening of the enemy. They will hardly receive any formal letters of thanks from Cairo, Damascus or Amman, but the Arabs will be grateful nevertheless.

It has been pointed out more than once that the Arabs will be able to start a real shooting and bombing war when they feel that Israel has been weakened sufficiently. To that end Arab efforts have been dedicated for the past eight years. The battle on the economic front has been a significant part of the campaign. A trade boycott against Israel has caused some damage to Israel's export trade, but new markets are constantly being sought to offset losses from markets closed to us. The elimination of our vessels from the Suez Canal amounts in effect to a blockade, and although such a blockade is illegal under international law, the United Nations has done nothing about it, and Israel continues to suffer.

## Tourist Industry Most Important

One of the brightest spots in our economic picture has been the development of the tourist industry. Last year this industry netted Israel more than \$15,000,000, all in hard currency, and urgently needed. It was important far beyond its dollar value, however, because it was earned income, and not just gift money handed to us as charity from abroad.

We want to increase this industry, which in several other countries of the world has become the principal source of foreign currency. Israel has everything that is required: Excellent weather, beautiful scenery, good facilities, historical associations, etc. We have invested from our own meager resources to help expand the potentialities, and to provide visiting tourists with all that they may desire. This was to have been a banner year, exceeding last year's record total of 48,000 visitors.

The Arabs knew all this, and part of their contrived campaign was to halt this rich source of income. They rattled sabers, and created border incidents and voiced threats. Again and again they massed troops on the borders, and compelled Israel to keep its defenses ever vigilant. Of course, all this resulted in unfavorable publicity and scare headlines in the American press, as the Arabs knew it would. The question was: Would it succeed in frightening away American tourists?

Those of us who are still known as Americans in Israel must confess to a deep sense of disappointment. Reservations for this Passover season were far below normal, and even reservations made earlier were at the last moment cancelled. The new roads and the freshly painted taxis and the redecorated hotels awaited you. We planned special events, gay programs, new sightseeing schedules. A special effort had gone into this year's welcome to tourists.

## All But Americans Came

We have been let down. There were hundreds, where there should have been thousands. Tourists did come—from England and France and from South America—but for the first time Americans were in the minority. The final figures have not yet been tallied but I seriously doubt if the country has even covered the investments made.

The national budget, straining for every dollar, is faced with a further unexpected deficit due to loss of this anticipated income. But even worse is the blow to our spirits. If ever American Jews should have come to visit Israel, it was this year. Not alone the money you spend, but your physical presence, would have served notice, on Arab leaders and on State Department alike, that Israel does not stand alone. We appreciate all that you are doing so generously for UJA and Israel Bonds, but we wanted to see you in person this year. We needed the reassurance of your actual visits in large numbers. We feel let down.

And across the lines Abdul Nasser and his cohorts gleefully rub their hands, acknowledge the splendid assist received from American Jews in the blockade and boycott of Israel—and plan their next step in exploitation of the strange, new ally.

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## WOMEN'S VIEWPOINT By HELEN COHEN

### 15-Year-Old Looks At a Big Family



Our 15-year-old wrote a dissertation last week for his English teacher on "A Big Family" (its advantages and disadvantages).

One of his points was that things were easier in a big family when it came to cleaning up, since there were more children around to lend a hand. I hate to contradict him but surely he must have been slightly confused and meant

that it was easier to turn a house topsy-turvy what with the more tiny hands to accomplish this feat. At least that is my impression.

Another paragraph dealt with the fact that it was more fun in a big family because there was always someone to play with even if it was only the baby. Don't let him fool you; he'd rather play with the baby than with anyone else I know.

I should point out, in fairness to Ted, since the two older girls, just a bit younger than he is, object most vocally to his tendency to tease, that this same quality of playful kidding and buffoonery makes him a most ideal entertainer for the three little ones. He gets right down on their level with his playfulness and his attempts at making them laugh, and they in turn adore him.

**THERE WAS ONE** advantage which he neglected to mention in his paper, but which I believe can be tallied on the side of big families! Having younger brothers and sisters helps the older children in their growth to maturity. Big brother or sister, trying to show small fry how to behave, will themselves automatically acquire more dignity or courage or industry or understanding as they set the example. "Big boys," older brother might say, "don't cry for nothing"; or "you can't have every toy you want"; or "you have to be patient, mama's busy."

Ted did mention one disadvantage which perhaps you can help solve. Small families had it over the others, he decided, when it came to taking trips. Of course, you can't help me with the packing. But where to go and when, with seven kids?

**I HAVE A LETTER** taking me to task for criticizing Ida Sandock for being so interested in Israel's welfare. If the reader will be so good as to re-read my piece as a sly approach at paying Mrs. Sandock a well-deserved compliment, he will come much closer to my intentions. Criticize her I wouldn't think of doing.

All these years she has been so earnest in her effort, so enthusiastic, so thoughtful with little gifts to mark the Jewish holidays, so proud of her heritage.

A columnist tries to be on her toes and figure new ways of saying things, including words of praise, but if Mr. Average Reader won't be able to distinguish a subtle bouquet from

a brickbat, he will leave me no choice.

**I'D LIKE TO PASS** on to you a couple of incidents from a trip to Europe by Dr. Leo Trepp, which, for him, was a retracing of steps back to the land of his youth.

Dr. Trepp, an ordained rabbi and instructor at Napa College, Cal., wrote of his journey in the February Reconstructionist. The first episode I mention as added evidence of Europe's position in the battle of the sexes.

"Is it true," asked a middle-aged husband in Germany, "that in America I could not tell my wife 'I forbid you to go out tonight?'"

"That is certainly true," I reply.

"Then I would not wish to go," and his wife adds: "Neither would I; somebody has got to be boss in the house and it should be the man."

(Me, I agree heartily—on condition that all husbands are understanding and unselfish.)

**THE OTHER** description in Dr. Trepp's trip has the effect on the reader of observing a flickering candle burning in the darkness. But first, let's take a look at some of the darkness. In Mainz, city of his birth, he found his father's grave well cared for. "I ask the caretaker... if a Hebrew inscription can be added to commemorate my mother who perished during the war. There is no one who can do an inscription in Hebrew." I settle for German. There is a beautiful old-age home... In one room are heaps of books piled up... precious books, remnants of the fine library of the community. No one cares... There is also a little synagogue. There are no services...

Now let's turn with him to Oldenburg.

"I come across the remnant of a once-flourishing district of Jewish congregations. A small room, provided by the city. About 20 people, half newcomers displaced from the East... We have Kaffee and Kuchen... The old man who presides, Julius deBeer, is a man of stamina, of determination... high in his 70s. He has sold the lot on which the synagogue once stood. With the money he has bought a house to serve as a new synagogue. "What good is a Mahnmal, a memorial stone in a park where once the temple stood? Let us maintain Jewish life as long as we have a few people left."

His worry, that determined candle in the night, "what will be, once he is gone?"

## BI-NATIONAL STATE OF ARABS, JEWS URGED FOR PALESTINE

NEW YORK (NJP)—A proposal calling for a bi-national state in Palestine, made up of Jews and Arabs, and reverting to the original borders, was made in a letter to the New York Times this week. The writer is Harry Grundfest, who was first chairman of the medical advisory board of the Hadassah-Hebrew University hospital.

Recalling the advocacy of such a state by Dr. Judah Magnes and Henrietta Szold, Grundfest set forth a number of conditions, most of them pertaining to international aid to establish a sound economic footing for the new state.

"With its historic geographic boundaries restored and econom-

ic aid forthcoming," he wrote, "a binational Palestine could provide an ample home for the Arabs and Jews who would populate it. A neutralized country, freed from a ruinous arms race, living in peace and trading with its Arab neighbors, Palestine could fulfill brilliantly the hopes of Jews and Arabs alike."

## Musical Conductor of 'Mr. Wonderful' Provides Clue

### This May Be The Cause of Intermarriage

By ESTHER GORDON

National Jewish Post Correspondent

NEW YORK (NJP)—An answer to the question why Jewish men intermarry may be found in the statement of Morton Stevens, musical director of the Broadway show, "Mr. Wonderful."

It may be that we're taking what he said out of context, since Mr. Stevens, now basking in the glory of a tremendous Broadway success, was talking not about males and females, but about the lack of bigotry in the show business.

He said:

"As a matter of fact, I have found that most non-Jewish girls are particularly predisposed to like the Jewish men they meet. We seem to have a reputation for treating women well."

**STEVENS**, only 27, confessed a regret to The Post reporter this week.

"During the performances on the first two nights of Pesach, I missed the old days," he said. "I missed the hominess of having the whole family around the seder table, and having to ask the four questions."

Stevens, whose real name is

Morton Suckno, has been called a musical wonder boy.

"Mr. Wonderful" stars Sammy Davis Jr., whose recording, television and night club acts during the past three years have been arranged by Stevens.

"**SHOW BUSINESS**, and the musical field in particular, is a great leveler," Stevens told the Post. "Here a man is judged by his talents, and not on the basis of his race, religion or nationality. I have never experienced any bigotry."

His current show is a good example of the melting pot character of show business. It features a mixed cast.

Forsaking the night club cir-

cuit where he got his successful start, Stevens went to Hollywood to arrange music for Universal Pictures. Back in New York he conducted on the Ed Sullivan and Milton Berle shows.

"**THE YIDDISH** language, which I think is a beautiful one, has come in very handy," he said. "Although I can't speak it fluently, there are several phrases that we use in this business, like 'shmaltzy' and 'Yiddishe kup.' You just can't express these things in English."

In the wings during the performance, the Post overheard Sammy Davis Jr. using several Yiddish expressions. Could this be the Stevens influence rubbing off?

would have done if she were you. She knows what everyone is saying about you and doesn't hesitate to advertise to you (and to how many others, we wonder?)

The greatest damage that can be done by this unpleasant personality is to make people take such shallow criticism seriously.

Remember, if you are ever unfortunate enough to become one of The Friend's targets: Beneath the meretricious friendliness, lie two demons—jealousy and insecurity. Knowing this, you can arm yourself against attack—with an old-fashioned grain of salt.

**REMEMBER ALSO**, that any failure of yours boosts The Friend's confidence. Don't let her magnify your mistakes out of their proper proportion.

Take this avenue of escape from the basically insecure person and he will react in a more unpleasant manner. Let him behave as he wishes; just don't let him bother you.

Girls can neutralize the effect of shallow criticism by remembering that the very sweater on which the Critic finds the most loose threads is the sweater she would like to have in her own wardrobe.

The boys can learn to realize that when a fellow criticizes performance in an athletic event, it is usually because he wishes he were good enough to be taking part himself.

**WHEN YOU** have learned not to be troubled by petty criticism, you have won the first round. If you can analyze the problem and help the Critic by

## Teen Talk

By JUDY PALLER

### The Friend

Confident that your hours of grooming have paid off, you walk into the party feeling radiant. Appreciative glances and comments from other guests add to your confidence, but this is



**JUDY** hello, her hands will reach out to whisk a microscopic piece of dust from your shoulder or to rub an imaginary lipstick smear on your cheek.

**IF YOUR SKIRT** is one fraction of an inch off center, she will notice and announce it to you and the rest of the party. If someone else has your dress, she will know about it and make certain that you do, too.

For every nice thing you have or do, she will find something nicer that somebody else has or does. She merits the sarcastic title of Friend because she insists that she is criticizing "for your own good, dear"; and if she won't tell you, "what kind of friend would she be?"

We think some criticism goes better unsaid!

**THE BOYS** must have some in their ranks who pick at every flaw in a well-played tennis game, for example. The Sunday morning half-back is probably suffering from the same lack of confidence that prompts The Friend to disparage others.

This phenomenon, The Friend, always knows exactly what she

### RELIABLE PRIVATE INFORMATION FROM ISRAEL

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WHAT FOODS THESE MORSELS BE

## Doubts There Is A Housewife Who'd Add One Day To Passover

By SARAH LIEBER

We are always happy to anticipate the joy and the indescribable delight of the Passover season. But I doubt if there is even one balabosta who would like to stretch the yom tov a day longer. Although each year finds the task of planning Pesach menus easier because of new products, we're glad to be relieved of the many restrictions, and to get back to the normal, every-day, year-round kitchen routine.

At this lovely season, with our homes still sparkling and shining from the pre-holiday work, we have a spring-time spurt of ambition.

Maybe it's the sight of the little crocuses struggling through the ground, or the songs of birds to tell us they are coming back from their winter vacations. The days are longer, and we seem to want to do more with them.

When I feel that surge of spring energy I take on all sorts of new projects. I try new recipes. I start a sweater. I buy lengths of dress goods for summer clothes. I invite people for walks in the country.

If I am not very careful at this time of the year, I find myself undertaking enough projects to use up more than the 24 hours in every day. A little spring madness, I guess. Well, any of us can easily use up some of her creative energy in the kitchen. And win praises from the family besides.

### BANANA BREAD

- 1½ cups sifted flour
- 2 tsps. baking powder
- ¼ tsp. baking soda
- ½ tsp. salt
- ½ cup shortening
- ½ cup sugar
- 2 eggs, well beaten
- 1 cup mashed ripe bananas

Cream the sugar and shortening until light and fluffy. Add eggs and beat well. Sift all the dry ingredients together and add to the creamed mixture alternately with the mashed bananas. Turn into a well-greased loaf pan and bake about one

hour and 10 minutes at 350 degrees. This bread cuts best the day after baking, and is excellent served with cream cheese or cottage cheese or jam.

### CHOCOLATE PRUNE COOKIES

- 1 cup prunes, soaked or stewed until tender, then cut up
- ½ cup chopped nuts
- 2 oz. baking chocolate
- ½ cup shortening
- 1½ cups sugar
- 1 tsp. vanilla
- 2 eggs
- 1 cup sour cream
- 2½ cups sifted all-purpose flour
- ½ tsp. baking powder
- ½ tsp. baking soda
- 1 tsp. salt

Melt and cool chocolate. Meanwhile, beat the shortening, sugar, eggs and vanilla together until fluffy. Beat in chocolate and sour cream. Sift all the dry ingredients together, and stir into the mixture. Add prunes and nuts and blend well. Cover and chill at least two hours or overnight. Drop by teaspoonfuls on ungreased cookie pans. Bake at 400 degrees 8 to 10 minutes. Remove from the pans to cool. These cookies keep nice and moist in a covered tin or cookie jar.

### COFFEE CRUMB CAKE

- 3 cups sifted flour
- 1½ cups sugar
- 4 tsps. baking powder
- 1 tsp. salt
- 1 tsp. nutmeg
- 2 tsps. cinnamon
- ½ cup shortening
- 2 eggs, well beaten
- 1½ cups cooled black coffee
- ½ cup chopped nuts

Sift together all the dry ingredients. Cut in shortening as for pie crust, until the mixture resembles coarse crumbs. Reserve ¼-cup of this mixture for a topping. Add beaten eggs and coffee to the remaining mixture. Blend. Pour into a greased baking pan (12x8 inches). Sprinkle with the remaining crumb mixture and the chopped nuts. Bake 35 to 40 minutes at

350 degrees or until a toothpick or cake tester inserted in the center comes out clean.

### A Word To The Wives

So many of you have asked me about graham crackers made with kosher shortening that I have spent many months inquiring among the food people. I have been informed, although I must admit I have not been able to make a personal investigation, that there are at least two companies who say they use only vegetable shortening in their graham crackers. My information comes from makers of fancy chocolate and other coatings on graham crackers, which they in turn package with labels reading 'vegetable shortening.' The companies whose grahams are said to be made of vegetable shortening are the Weston Biscuit Co., Passaic, N. J., and the FFV, or Southern Biscuit Co. of Richmond, Va. I hope this is of help to my readers.

Happy spring time, all!

### Chief Rabbi Gets Kick Out of His Letter

## Bronx Jew Visions Seder At Rabbi Herzog's

By LEO HEIMAN

National Jewish Post Correspondent JERUSALEM (NJP) — Sam Kogan, a fiftyish salesman from Bronx, N. Y., is one of the few men alive who have had their dreams come true.

A religious Jew, but for the meagre state of his finances, he'd have visited the Holy Land a long time ago. Still, even the most modestly planned Bronx-Jerusalem return trip for him and Mrs. Kogan would have set him back at least \$2,000, and Sam had nowhere near that kind of money lying around.

LAST WEEK, however, Israel's Chief Rabbi Herzog announced that he'd received the following letter from Sam Kogan of the Bronx:

"Honorable Chief Rabbi," said the letter which was written in flowery oldstyle Hebrew, "last night I experienced the most singular dream. I dreamt that I arrived together with my good wife in Jerusalem and that we were invited to your table during the Pesach Seder.

"When I woke up this morning and told my wife the dream, she said at once: 'Sam, let's go to Jerusalem'.

"Now I know that it was just a dream, but it was a good one, but my wife nagged me to write you about it and to sell some stuff to buy the tickets with, and you know how nagging wives are..."

CHIEF RABBI Herzog chuckled heartily when he told about Sam Kogan's letter. The reason among them.

for the Chief Rabbi's merriment was that Sam Kogan and his wife were among the guests of honor at the Chief Rabbi's table for the Passover Seder at the Herzog residence here.

There are many very important personalities who asked to be included in the guest list which numbered less than 50, but only few were honored by a personal invitation, and Sam Kogan of the Bronx, the dreamer, was among them.

### He's Hardest Worker In Jewish Community

## Rabbi Would Erect Monument To U. S. Jewry's Unknown Soldier

DETROIT (NJP)—A suggestion for a monument by the American Jewish community to its unknown soldier was made here this week by Rabbi Morris Adler, in the Recorder of Congregation Shaarey Zedek.

The noted Conservative rabbi would rear the monument to the mailman.

Rabbi Adler said the mailman should be "reverently salute(d) as the hardest worker in our community."

"Wherever there is a large Jewish population," he wrote, "he (the mailman) daily walks bearing a heavy burden of mail. Which Jewish organization is so poor as not to have a secretary and an office? Which is so inefficient as not to possess mimeograph and addressograph machines? And, finally, which has a professional director or a board, so backward as not to realize that an agency must keep alive its contact with its memberships? This is done by building 'paper bridges' between the office and the constituency, in the form of frequent mailings."

Rabbi Adler did not spare the national Jewish agencies: "Our national bodies being better organized, have electrically driven machines to dispatch numerable reports, memoranda, announcements and azoi zich letters, zu menn darf zu menn darf nicht. The mail is amazingly heavy. Not only does each day bring its quota, but there are days so blessed that on them one receives several mailing pieces from one and the same organization."



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# SPRING OF LIFE

by Orah Reeb



SO FAR... Part I tells of Miriam, a young and beautiful South African girl, who immigrates to Israel, finds life in a kibbutz dull, meets Jonathan, and the two fall in love. Before they can be married, Jonathan is sent to the Negev to help defend the settlements there from Arab attacks. Miriam becomes pregnant and gives birth to a daughter. Jonathan is killed in battle.

Part II deals with Yehuda, a German immigrant, whose name had been Heinz. He ends up in the same kibbutz as Miriam. Yehuda recalls his youth in Germany, a youth filled with bewilderment.

He spent the war years in a sanatorium, after contracting tuberculosis. When peace came, he was miraculously reunited with Brigitte, whose parents were now dead, and who, herself, had been in a concentration camp. She was helpless, couldn't speak, at first, and didn't even recognize her childhood friend.

Heinz discovered she had left a group of friends from the concentration camp, who were bound for Palestine. He and Brigitte caught up with the group and soon were bound for the Holy Land. When they arrived at the kibbutz they were warmly received. Heinz and Brigitte were then called Yehuda and Yael.

After six months in the kibbutz, Yehuda discovers he doesn't love emotionless Yael any more, but he decides not to leave her. He contemplates leaving the country and going to another kibbutz, but immediately rejects these possibilities in his mind.

## INSTALLMENT XXV

It has often been proved that ordinary human nature and intelligence, though combined in many young men whether with or without ideology, have a way, under stress, of conflicting sharply with each other, and even of temporarily eliminating each other. In Yehuda's case, as is usual, it was ordinary human nature, which, after several months of thinking, triumphed over the greater part of his intelligence.

There were two definite phases.

AS TIME passed the first phase took the shape of a pretty kind of offensive against himself and the kibbutz. He did not isolate himself, but his company was soon avoided. When he was drawn into the kind of argument on politics or agriculture matters of principle in which the young kibbutzniks delights, the atmosphere soon changed from one of naturally heated interest to one of ill-feeling.

Whereas before he had paid no attention to what he ate, considering this simply an unavoidable part of living, he now became squeamish about the way the food was prepared and served, and the way in which some of his table neighbors wolfed it with staring eyes and open mouths, and elbows on the table. He stopped taking an active part in kibbutz meetings, limiting his remarks to such words as "typical!" when one or the other of the people got up to give his opinion.

HE WAS "not interested" in the plays, choirs, dancing and other social activities which were organized by the cultural committee from time to time. His professed attitude towards women became more negative day by day. As his behavior towards them had always been that of a gentleman, the fact that his descriptive vocabulary when applied to them now, had dwindled to words like "fat", "skinny" and "stupid", caused some amusement among the male members of the kibbutz; not so among the girls and women themselves, particularly as several of them would have been glad to sleep with him had he taken any trouble.

On the few occasions when he did make love to the one or the other, his behavior was so inexcusably contemptuous that the performance was not repeated.

So altogether he managed to make himself heartily resented within a very short while. Only with Yael, as he had promised himself, he was patient and considerate.

## MIRIAM ARRIVED in Kib-

butz Hadar and he loved her as soon as he saw her. He knew that she was not for him. He was not free and nothing was further from his mind than to want to bring her into contact with his own life and its conflicts. He wanted nothing of her but that she should be there for him to see every day. It was perhaps not a very logical but a very understandable love for a young kibbutznik who had so very consciously renounced dreams for "reality" and was tying himself into knots carrying out his decision.

He saw her as a lovely, clean, untouched girl. Her ignorance was to him innocence, and her unawareness, unapproachability of the highest order. To him her every movement was graceful, every word and smile beautiful. During her first year there, just knowing that she was in the kibbutz made him into a pleasant human being again. He was quiet now, and serious, but he was courteous and began to take trouble to like people again and lost the pettiness and intolerance that had made him so unpopular.

TO Yael HE was so gentle that she quite regained her attitude of blind trust in him.

Miriam was usually alone—it was good that way. So was he. If she could manage, so could he! And Yehuda sublimated his hurt, and was almost happy, until that day when they were told that they would be moving to the Negev. In the evening they all danced, and he danced too, and later he stood next to the door and watched the others.

When he saw Jonathan and Miriam go out, he did not understand at first but then he caught the peculiarly feminine smile that passed between two girls standing near him, and knew. The next day he asked to be one of the advance guard, and there was something in his voice that stood for no refusal.

HE GAVE himself no time to think during the first three months in Be'er Chaim and it was not too difficult because there was so much work to be done that he fell into bed, completely weary, night after night. He could not have hated Jonathan if he tried.

Jonathan was a good, fine per-

son—a little blunt and unimaginative perhaps—Yehuda had to summon all his inherent German snobbishness, to come to even that conclusion. Jonathan and Miriam were a fine pair, and Miriam was not unapproachable and she had given her love to a man, to Jonathan, and with that he knew that all he had built up around her and himself had been a cloud castle, in beautiful pastel colors, but completely childish and untrue, and he knew too, that he not only loved, but wanted Miriam more than anything in the world.

THAT NIGHT in the Negev, when Jonathan walked anxiously up and down, waiting for the car that would bring Miriam to him, and he, Yehuda, and Nissim were on guard, and opened the gate, he wondered for one fearful moment if he should kill her with a bullet from his sten—accidents did happen—and then, instead, he put out his hand and took hers, so warm and friendly and afraid, and said "Blessings on your coming", and she smiled at him with uncertain lips while Jonathan put his arm around her shoulders.

During the night he kept on thinking "I must let her know!"—"The bitch!" he thought, and when his watch was over he could not lie down. She wasn't at breakfast. He saw Jonathan leave the tent and go in again later. And then at midday they walked into the dining room and he had never seen her look like that before, happy beyond belief, and he thought "I must never let her know!"

BUT HE LOOKED at her and was unable to look away and felt defenseless and terribly sad, and she looked at him and for just an instant there was a question and then a kind of understanding in her eyes, and when she looked away she wasn't quite so happy anymore.

He avoided her after that. She went back after a few months and after a while there was one of the short letters which Yael wrote him periodically, and among other items of gossip she told him that Miriam was pregnant and quite ill.

And some months later the war began and Jonathan and Baruch joined up and most of the people, including Yael, came down to the Negev from the old settlement.

THEN THEY received the message that Jonathan was killed, and there was no way of communicating with Miriam. All he could think of was Miriam, heartbroken, with her infant, and

he wished again and again that he had died instead of Jonathan.

The war passed. One day a hired bus brought the remaining people from Kibbutz Hadar and they all stood and cheered as the women got out of the car with the small children in their arms. A temporary children's house had been prepared and the mothers and the nurses took the children there while the fathers and other kibbutzniks followed happily and self-consciously in their wake.

THE LIVESTOCK had been brought across before, and there was water, so now they were a real Kibbutz, united, on their own land, and there was nothing to stop them from making the settlement a good, productive place to live in.

When Miriam came south with the other mothers, Yehuda was terribly afraid of the changes he might see in her. But there were no obvious changes. She was paler and thinner, and that was all the difference there seemed to be between her, now, and the girl who had come to the Kibbutz two and a half years before, though there was, of course, a big difference between her, now, and the girl who had been happy with Jonathan.

HE KNEW that nothing that could happen to her could blot out what she had felt for Jonathan and that nothing in her life would ever be as precious to her as her first love. He learned to accept that, and as time passed the thought was not so painful anymore. Just as during her first year in the kibbutz, before she had loved Jonathan, the simple knowledge that she was living in the same community as he and that he could see her every day, calmed him and lent

shape to his days and activities. And now he knew, too, that he would never let her go. What he experienced could hardly be called hope; it was a sure, steady waiting.

She did not know it, nobody knew it, that he watched her, and looked after her, and that his love was great enough to enable him to identify himself with her to such an extent that he would never tell her how he felt without being quite certain that she was ready to hear him.

AND MORE months passed and seasons. The road from Tel-Aviv southward, past the chain of settlements to Be'er Sheva was completed, and a regular bus service was being started. On the way south erosion starts gently. First there are isolated shallow cuts in the soil, and as the earth becomes more hilly its surface becomes wrinkled like the face of an old man, until it is torn and destroyed, and split wide open into deep ravines by the torrents in winter and the dry crumbling in summer. But rains had transformed the surface of the Negev, and the traveler had to know the country well to be able to judge the extent of the ravages under the covering carpet of green.

This was the best time in the life of the kibbutz. Every man and woman played his part in the upbuilding of the settlement to the best of his and her ability, and everyone of them felt how apt was the name they had given it—Spring of Life!

(To Be Continued)

## FARM SCHOOL CELEBRATES

REHOVOT, Israel—The Ayanot agricultural school last week celebrated its 25th anniversary by donating 1,000 Israel pounds to the state's defense fund.

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## THE NEWS HOPPER

## B'nai B'rith To Place Roadside Markers Announcing Meetings For Motorists

If you see a roadside marker the next time you take a trip on the highway, telling you where and when the next meeting of the local lodge of the B'nai B'rith will be held, you'll be noticing an innovation announced recently. These markers will be on the order of those for Kiwanis and other clubs, which are so familiar on the roadside as you enter a city . . . The sign will be a 30-inch circle of aluminum, entirely scotchlited so that it will reflect at any time. On its face will be a Menorah outlined in dark blue on a silver background.

Margaret Truman met her intended at the home of Mr. and Mrs. George Backer. Mr. Backer was formerly head of the Jewish Telegraphic Agency, and after that of The New York Post . . .

The third national dinner of the American-Israel Society will be held this year at the Willard Hotel in Washington, D. C. on April 17, marking the eighth anniversary of the establishment of the state.

The Rabbinical Seminary of America has moved to its new quarters at 92-15 69th ave., Forest Hills. A procession from the old building to the new and headed by three men carrying the

Torah Scrolls under a canopy, marked the ceremonies . . . Fifty-six per cent of the students at Yeshiva U's college of arts and sciences are science majors . . . The Supreme Court of Sweden has confirmed a two-month prison sentence imposed on Einar Aberg, notorious anti-Semite, for distributing hate literature.



BISGYER

"Unlike most national Jewish organizations today," said Maurice Bisgyer, secretary of B'nai B'rith in his annual report, "we have no deficit . . . The B'nai B'rith has established an official banner to be used in parades, entrances to meetings, etc.

The basketball team of the Cairo Maccabi Sports Club, which

is Jewish, won the championship of Cairo, defeating the strong Egyptian Army team in a close contest, 59-57 . . . Charges of discrimination against Jewish applicants for entrance to British medical schools have been made by Dr. Max Sorsby, president of the London Jewish Hospital Medical Society.

"Prejudice against Jews still is widespread and sometime the purchase or rental of a dwelling by a Jewish family in a neighborhood in which Jews had not previously lived has been known to set in motion the same cycle of resentment, antagonism and flight by the older residents that has created so many ghettos in and around our cities." This is contained in a pamphlet, "Guide to Changing Neighborhoods," issued this week by the National Jewish Community Relations Advisory Council. The booklet explains what should be done to save changing neighborhoods and deals mainly with the problem from the standpoint of the Negro.

The United Jewish Appeal hopes to turn over \$8 million to Israel on the occasion of its 8th anniversary April 16 . . . A sum of \$190,000 for the establishment of a new synagogue in a youth immigration reception center in Haifa and for civil defense equipment for all youth immigration installations in Israel maintained by Youth Aliyah was presented to Israel by Hadassah on the oc-

casional of the seventh annual World Jewish Child's Day . . . Temple David, in Durban, South Africa, has initiated a novel schedule in order to accommodate its members for Friday evening services. On one Friday night services will begin at six, and the next Friday night at eight, and so on . . . President Itzhak Ben Zvi of Israel may or may not be familiar with the cigar store Indian statue so common some years ago on American sidewalks, but he'll soon have one that looks very much like it as a gift. It's being brought by Rabbi Gunther Plaut of St. Paul from Mayor Joseph Dillon in behalf of the St. Paul City Council.

The Yeshiva University Synagogue Council has formed an Association of Men's Clubs . . . Merriman Smith, Washington reporter for the United Press, recently gave a tip to managers of resort hotels who would like to have Eisenhower as a guest: "The President does not intend to set foot inside your place so long as you exclude guests of one specific religion."

. . . MALBEN, an agency of the Joint Distribution Committee, has opened Israel's first rehabilitation center for mentally retarded children in Jerusalem. . . Two new Reform congregations are in the process of being formed in the Miami area. . . Herman Barron, Jewish golf pro hailing from White Plains, won the \$7500 Bayshore pro-amateur golf tourney at Miami Beach.

# CLASSIFIED ADS

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Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to "Classified," THE NATIONAL JEWISH POST, Box 1633, Indianapolis 6, Indiana.

\* All announcements, including Bar and Bat Mitzvas, Births, Cards of Thanks, Confirmations, Death Notices, and In Memoriams are payable in advance at the rate of 10 cents per word.

For Sale	---	2
Wanted	---	3
Business Opportunities	---	4
Miscellaneous	---	5
Personals	---	6
Positions Wanted	---	9
Positions Open	---	10
Services	---	11

## Personals

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### Position Wanted Cantor-Educator

5 Years' experience, Reform congregation. Also Conservative experience. Graduate HUC. Excellent voice, choir leader, successful Hebrew teacher, history, Bar Mitzvah, wishes to advance himself. Best references. N. Y. vicinity preferred. Write Dept. 2180, P. O. Box 1633, Indianapolis 6, Indiana.

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32 Years old, excellent organizer and preacher, presently engaged, seeks to change pulpit in August for a modern Orthodox or Conservative synagogue in the South or Southwest. Write Dept. 2161, P. O. Box 1633, Indianapolis 6, Indiana.

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## Positions Wanted

## Positions Open

## Rabbi

Ordained, college graduate, university degree, excellent speaker, outstanding organizer, experienced in every phase of rabbinical and congregational work, would consider a pulpit offering extensive areas of activities. Write Dept. 2166, P. O. Box 1633, Indianapolis 6, Indiana.

## Young Conservative Rabbi

M. A. education, still enthusiastic and sincere, seeks progressive congregation in university town. Hebrew school, youth activities, wife qualified Jewish nursery and Sunday School director. Write Dept. 2170, P. O. Box 1633, Indianapolis 6, Ind.

## Executive Director

Young married man seeks position of responsibility with modern progressive organization, to assume administrative and leadership duties. Extensive experience includes many years' directorship of Community Centers, Camp Director and Executive Director of Synagog Centers. Strong religious background. Write Dept. 2169, P. O. Box 1633, Indianapolis 6, Indiana.

## Young Cantor

Also poultry shochet, with educated tenor voice, good organizer, also Yiddish and Hebrew teacher, seeks position. Write Dept. 2163, P. O. Box 1633, Indianapolis 6, Ind.

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## Field Director

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## Cantor

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seeks a teacher for the Fall term. This appointment offers excellent opportunities for advancement. Applicants are requested to write a brief biography, enclose photo and salary request to: Dept. 2162, P. O. Box 1633, Indianapolis 6, Indiana.

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### South Side Congregation In Chicago

presently interviewing Hebrew school teachers. Please write fully, stating qualifications, experience and salary expected. School year, September, 1956, to June, 1957. Write Dept. 104, National Jewish Post, 130 North Wells, Chicago 6, Illinois.

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Please write Dept. 2128, P. O. Box 1633, Indianapolis 6, Indiana.

## NAMES IN THE NEWS

## Harry Wolf Talks To Group In Baltimore, And SHE Causes No Little Confusion

When HARRY WOLF spoke to the Har Sinai Brotherhood in Baltimore recently, there was considerable consternation. Harry is a she, not a he. An electronics design engineer, Mrs. Wolf comes by her first name legitimately. Her parents wanted a boy, and there was a favorite grandfather named Harry, so that was that. Confusion reigns at work, when Mrs. Wolf answers a phone call from someone who doesn't know her, expecting a male voice to answer. Mrs. Wolf replies as firmly as possible that "this IS Harry Wolf," but the caller knows a joke when he hears one, and it's quite a job convincing him that someone isn't pulling his leg.

Adolph H. Kates, noted Cuban Jewish philanthropist celebrated his 70th birthday by distributing \$40,000 to various Jewish causes . . . Dr. Gerard Swope, honorary president of the General Electric Co., has repeated a previous \$100,000 gift to the Technion at Haifa for the student loan fund. His previous gift was split evenly with the Hebrew University, but this new gift has gone solely to the Technion . . . Samuel Rubin has been elected president of the American Fund for Israel Institutions.

Abe Kasle of Detroit has made a minimum gift of \$25,000 to establish a Library of Judaica at Wayne University . . . Robert Rosenwald, son of Lessing Rosenwald, former president of the American Council for Judaism, has a display of his sculpture at the Art Alliance in Philadelphia . . . Prof. Isaac Berenblum head of the Experimental Biology Department at the Weizmann Institute is a guest of the Rockefeller Institute for Medical Research to serve as scientific adviser to the American Cancer Society.

Honoring of rabbis is not unusual in the U.S. Jewish community, but when a congregation issues a Citation of Distinguished Merit to a cantor that makes news. To those who have heard Moshe Kusevitsky, there is no

question but that the citation by Beth Israel Synagogue of Omaha, Neb., at its fourth annual citation dinner last month was fully deserved.

A rabbi's daughter, Monica Van der Zyl, is starring in "Almost a Stranger," a play about the virgin birth, which is expected to reach London following its opening in Brighton, England. Her father is Rabbi W. Van der Zyl . . . Edward Cohen, president of the Way Leather Co., of Boston, has been named to the Development Council for Boston University . . . Lee B. Sacks has been elected president of the Philadelphia Junior Chamber of Commerce.

Two converts to Judaism, both of them cantors in Reform Congregations, are continuing their studies in the Hebrew Union School for Sacred Music. Peter Taormina is cantor of the North



SMITH

TAORMINA

Shore Congregation, Syosset, N. Y. and Livingston Smith, is cantor of Temple Emanuel, Livingston, N. J.

## ISRAELI NAMED CHAIRMAN

JERUSALEM—An Israeli, Dr. A. Y. Goor, chief conservator of the forests of Israel, has been named chairman of one of four sections of the World Eucalyptus Forestry congress, to be held in Italy in October.



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## BOOKS AND RELIGIOUS ITEMS

PALESTINE AND ENGLAND,  
BRONZE AGE TO BALFOUR

**BIBLE AND SWORD**, by Barbara W. Tuchman, \$5.00 (NYU Press).

The subtitle of Dr. Tuchman's unique and notable work explains its scholarly field—"England and Palestine From the Bronze Age to Balfour." The book proclaims that British interest in Israel did not spring full-blown from Balfour's mind, but was the culmination of centuries, or eons, of direct or ideological relationship.

Phoenicians, Romans, Palestinian missionaries helped settle Britain. Crusaders, traders, empire-builders sailed to the Holy Land on their various purposes. There were visions of a Britain modeled after ancient Israel; and Puritanism and other sects were largely Old Testament projects.

The interest was re-aroused and maintained by the English Bible and its never ending power over the English mind. And then the "Postscript: End of the Vision"—"Does Israel, then, exist today because of the British or in spite of the British? ... partly both—one of those unsatisfactory truths with which history so often defeats its interpreters."

A magnificent work, with format equal to its many other excellences.

**KIBBUTZ: VENTURE IN UTOPIA**, by Melford E. Spiro, \$4.50 (Harvard).

Though the author uses aliases for the Israel kibbutz he lived in for close to a year, and also for its organizational connections, it is obvious that the anti-religious, uncritically socialistic, pro-Soviet, anti-American, doctrinaire settlement he describes must have stemmed from the radical Hashomer Hatzair.

There will be pie in the sky

when the Soviet Union will become a workers paradise; American dollars are acceptable, but it is criminal to say anything good about the United States. Objectively, the book reports the breaking up of the dream—tensions, resignations, insecurities, desire for privacy and private property, and all the other evidences of a sudden acceptance of reality. The most thorough study of its kind.

**LET'S TALK ABOUT RIGHT AND WRONG**, by Dorothy K. Kripke, \$1.50 ((Behrman).

The author of the highly praised "Let's Talk About God" has turned her pen to ethics and the Ten Commandments. Her admirable chapters, again illustrated by the redoubtable Bobri, are so skillfully done that the young reader must become Godfearing, merciful, charitable, humble, social-minded, and self-respecting by their perusal. The book should be given to every Jewish child by every Jewish parent.

**THE WISDOM OF THE TORAH** edited by Dagobert D. Runes, \$5.00 (Philosophical Library).

Dr. Runes uses the word Torah in its broadest sense, so that under that title he has included philosophical, poetical and gnomic selections from all the Bible, and from Ben Sirach of the Apocrypha. No ritual, no legends, no history or genealogies. The result is a beautiful and impressive anthology which gives full expression to the literary glories of Israel's past.

**AMERICAN JEWISH YEAR BOOK, 1956**, edited by Morris Fine and Jacob Sloan, \$5.00 (American Jewish Committee—Jewish Publication Society).

Each year one must offer the same commendation for the masterly editing of this annual vol-

ume, and its remarkable coverage of Jewish life throughout the world. For it still goes far beyond its reports and listings of American Jewry, and provides information of permanent value for historians as well as the interested layman or researcher. The leading article is Prof. Herman D. Stein's inclusive "Jewish Social Work in the United States." But all is excellent, all merits superlative praise.

## FACTS OF LIFE AND LOVE

**FOR TEEN-AGERS**, by Evelyn M. Duval, \$3.50 (Associated Press).

The best work of its kind has appeared in a revised edition. Its frankness and clarity and general impressiveness are unmatched of its genre. No question, no matter how personal, is ignored. It has no hush-hush problems. Editors, clergymen, teachers, parents, physicians, all praise it without stint.

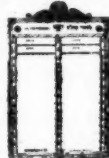
**YESH LI 2**, by Hannah Harris, \$0.65 (Mizrachi National Education Committee).

The Hebrew lotto game that has proven so successful in both school and home has now been supplemented by a second series, also calculated to add to the joy and knowledge derived from learning the holy tongue. Young Jews should have both sets.

ABRAHAM BURSTEIN

## TIRES SENT TO POLAND

HADERA, Israel—The Alliance tire factory recently sent 2,000 tires to Poland.



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## THE EDITOR'S CHAIR

We have a letter from an Orthodox rabbi whom we admire as much as any rabbi we know, and we were shocked by the following view he expressed:

"I am of the opinion," he wrote, "that intermarriage is taking place on a much larger scale than we realize, and that it is very possible that within the next several decades, there will be a mass conversion to Christianity. I know you disagree with this viewpoint but almost everything I read—including surveys in your own paper—and many of the experiences that come to my attention all point in this same direction."

**AT SERVICES** Saturday I heard a rabbi declare that the American Jewish community was like the dry bones that the prophet saw in his vision. The rabbi showed courage when he said that the bones added sinews and flesh and blood and became live again just like the U.S. Jewish community is doing, because it was he who less than ten years ago predicted that the American Jewish community would dwindle away in 25 years to a hard core of 100,000 Jews.

The two rabbis then take diametrically opposite positions. One sees the Jewish community decimated, the other sees it flourishing.

Which will be proven right, only time will tell.

Yet by today it is fairly evident, from the revival of interest in things Jewish, that the crisis has been past. If there is still enough evidence of disintegration today to warrant the gloomy prediction that we quoted above from the first rabbi, it is only because we do not stop to consider what that community was like 10 years ago.

**THE SAME** young Jew who in 1946 was not only totally ignorant of his Jewishness and looked down upon it as a burden, today if he is ignorant, he feels left out, as if he has missed something important. He may not actually blame his parents, but he knows that there is something lacking that he'd like to have had.

The forces which are rebuilding a positive Jewish life in the U.S. still are not wholly being felt. It will take several more generations before the rich flow of Jewish values will become a part of the living of the U.S. Jew, and art, and ritual, home life and ethics will be united in him to make a Jew at once proud and dignified, and accepted by his non-Jewish neighbor as a bearer of a glorious heritage.

**IF YOU DETECT** a bit of envy in the following, you may be right.

The Intermountain Jewish News of Denver celebrated its thirteenth year under the stewardship of Bob Gamzey. In the anniversary edition last week, Max Goldberg, the publisher, and a dynamic person in his own right, had this to say about Gamzey:

"On this 13th anniversary of our founding, I drink a toast to

## WHY NO JEWISH DELEGATIONS?

Many touring delegations have been invited to Russia these days under the new trend in Soviet policies, but you'll notice that not one official Jewish group has been permitted on Soviet soil. This despite the assurances given the Rabbinical Council of America, whose bid to visit Russia was made among the very first.

The Russian Embassy in Washington told the Rabbinical Council several months ago that its offer to visit Russia has been approved and is only awaiting official action. But no word since then.

Meanwhile, other ministerial bodies have been to Russia and returned.

This only proves the old adage that the Jew is the barometer. If you want to know the degree of freedom in any nation, if you want to know how innocent that nation is of persecution and discrimination, you check to see how the Jews are faring.

The Reds' greatest domestic crime is her treatment of the Jews.

## BELATED VIEWS ON MURROW TELECAST

We are among those who felt that the Murrow telecast did immeasurable harm to the Israeli cause. The Israeli side of the telecast was remarkably inept, and compared to the Egyptian part, sloppy and nondescript to say the least.

The Egyptians made serious charges, and the Israelis failed to answer them. A dynamic persuasive spokesman for the Israeli view could have made mince meat (the kosher kind) of the intransigent position of the Egyptians, but unfortunately there was none on the Israeli side.

The fault of the telecast was that although there were two sides presented, there never was a confrontation of specific questions. The Egyptians accused the Israelis of this and that, the Israelis failed to answer the accusations. They are not to be blamed too much for this, for they had no way, we presume, of knowing what the Egyptian side of the presentation was. Yet it seemed that the Egyptians did know what the Israeli presentation was.

We are not accusing Murrow of par-

No other segment of the Russian population has been harassed the way the Jews were. The war on everything that had the least vestige of Jewishkeit was relentless, and to the Red mind, death to thousands of Jews, and, of course, banishment to Siberia, were about as commonplace as any other piece of political maneuvering and no more or less moral.

So in the case of the Jew, the Reds have the most to hide.

And this is the reason why Jewish groups have not been invited into Russia as have other bodies.

It also indicates an uneasiness among the Reds about the effectiveness of their campaign to wipe out everything Jewish. When Golda Myerson was received by Russian Jews almost as a great deliverer while she was Israel's first ambassador there, it must have been an eye-opener to the Red rulers. Jewishness and love of Zion had not been eradicated despite all the bloodletting and cruelty.

tianship—although obviously Smith, the one who interviewed Nasser was not impartial—we're only saying that this telecast is certainly nothing over which Jewish groups should begin idolizing Murrow.

The telecast failed in one serious respect, and we believe someone is partly to blame. The Egyptians have a very poor case to present in court because of the unbelievable poverty of her people, and the very, very little that is being done about it.

Yet what you saw on the telecast led you to believe that Egypt was doing for her citizens exactly what the Israelis are doing for theirs. Yet the Jews were not shown doing it, the Egyptians were. It's ironical, but that's the impression one got from the presentation.

The Israeli picture presented to the world has been a much more effective one in recent months. But here was a floperoo, as they say, which showed once again the need for some top talent in the Israeli public relations department.

## GIMMICKS BAD, BUT SERVE A PURPOSE

**DR. THEODORE GASTER** seems to have lost patience, not only with our national Jewish organizations, but with our synagogues as well.

As quoted in *The POST* recently, he charged them mercilessly with using gimmicks:

"Dr. Gaster, according to Nathan Ziprin, of World-Wide News Service, lashed out furiously against the organized American Jewish community, including the synagogal and organizational structure . . . for using gimmicks and gadgets to attract members."

We can well understand his concern, and we need the kind of exhortation that comes from those who want the American Jewish community and American Judaism to be born perfect in one grandiose upheaval.

one of the ablest, hardest-working and most conscientious editors on the American scene today.

"He is the guardian of Jewish expression in this part of the country. His strength, talents and energies are as vital to this area as are those of the gifted physician or the respected Rabbi.

May his typewriter have many more Bar Mitzvahs! Mazel Tov!"

## Rabbi Hollander Attacked Bitterly

● Editor, National Jewish Post

I have been a subscriber to *The Jewish Post* for over 10 years and throughout all of these years have always eagerly looked forward to the receipt of each issue whether the issue was delivered to my home in the Bronx—to my address in Israel—or for the past 2½ years to my new home in Syracuse. Many of your contributing columnists are very close friends of mine.

However, these past weeks I have become not only enraged but thoroughly disgusted with the amount of space and publicity you have been giving to an old friend of mine who has taken the narrowest point of view one could expect from one who had been elevated to a post far beyond his capabilities—namely the stand taken by David Hollander with reference to Rabbinical Council of America and their position in the American Jewish Community.

He, in his stand against the New York Board of Rabbis insults co-rabbis whose stature he will never reach. He is insulting rabbis whose leadership in American Jewry is irrefutable.

Rather than inflate his ego any further why not drop his picture in the first wastepaper basket and devote your space and time to more constructive and worthwhile news.

MOLLY HAUSMAN MELTZER  
Syracuse, N. Y.

## ENVOY SEES NO WAR

**NEW YORK**—Premier Abdul Nasser is irrevocably pledged to improve the living standard of the Egyptian peasants, and expenditures necessary for war would wipe out the opportunity to improve agriculture and would, therefore, cause the fall of the Egyptian government, Jefferson Caffery, former U. S. ambassador to Egypt, said upon arrival here last week.

## SHEMINI:

## An Agonizing Reappraisal of Kashrut

**THIS SEDRA** lays the basis for the dietary restrictions of Orthodox Judaism. Together with the law against the use of leaven during the Passover, and the law forbidding the seething



**WEINSTEIN** great superstructure of the laws and practices of kashrut.

of the kid in its mother's milk—from which the separation of meat from milk foods is derived—we have here the Biblical foundation of the great superstructure of the laws and practices of kashrut.

As the destruction of the Temple and the sacrificial system placed ritual in the keeping of the home and the community, and as religion in Israel became more and more identified with all the aspects of life, it was inevitable that the honorific gestures, the sacred ceremonials and the tabus of the Temple ritual would have to be transferred to the daily acts of the home.

In a sense kashrut represents a democratized form of ritualism, a do-it-yourself kind of sacred ceremonialism. No Jew who reads Jewish history can ever deny that the kashrut has had a very important influence on the survival of the Jews as a unique religious community. It made Jewish loyalty and commitment independent of the Temple and of the synagogue—and since these latter institutions were vulnerable to the anti-Semite, made the Jewish people itself less vulnerable.

**YOUNG** Orthodox Jews today have a far more difficult time to accept the discipline of kashrut. They are not conditioned to authority, as were their parents. They do not live in those socially autonomous communities where it was easy—almost automatic—to observe kashrut.

They are undergoing an agonizing reappraisal of the institution. They are asking questions that go to the very heart of any orthodoxy: How much of this discipline is fear of parental disapproval? How much is an uneasily accepted hair-shirt to keep me from drifting into a religion of convenience? How much is it an open acceptance of a pattern of identification with like-minded Jews? How much is it a deliberate building of a ritualistic fence around the ideological core of traditional Judaism?

**WHERE** THE iron ring of anti-Semitism is breaking or melting away, these probings lead to more disturbing questions: Is this ritual distinctiveness creating barriers between me and my neighbors? Can one train himself to be a member of a spiritual elite without developing overtones of superiority? Can one who develops a sense of holiness toward common things keep from disdaining those who have not?

As a Rabbi of a Reform Congregation, I inherit many of the sons and daughters of Orthodox homes who are asking these questions. I also know that when Orthodox Rabbis consider such questions as impertinent and irreverent, they often lead unwittingly I am sure, the questioner into paths that are distant from any kind of Judaism.

We have just celebrated the Seder where the asking of questions is given a most prominent role. We should take a hint from the masters of pedagogy who compiled our Haggadah.

## The National Jewish Post

## The Jewish Post



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Friday, April 6, 1956  
25 Nisan, 5716

Shavuot.....May 16-17

Tisha B'av.....July 17



## Japanese Ask That Rabbi Milton J. Rosen Be Continued In Tokyo

● Editor, National Jewish Post  
For the past few years when Rabbi Rosen served as chaplain in Japan and when he was recently the representative of the National Jewish Welfare Board in Tokyo at the Jewish Community Center, he has been a light and an inspiration to the Japanese people who had the privilege to meet him and enjoyed his personality and learning.

When his position with National Jewish Welfare Board terminated, we had feared that Rabbi Rosen was forced to leave Japan. We, the Japanese, especially the hundreds and perhaps thousands of people whom he had lectured and befriended, were so shocked and disappointed that even now feel the pain of forlornness. We have lost our guide and our true friend. He was to us the finest example of a Jew—wise, friendly, universal and willing to share with others his knowledge and also willing to learn our culture, customs and minds.

As busy as he was with his own work he took the pains to learn our language, which is one of the most difficult languages in the world—if not the most

difficult. He graduated from the famous Nagauma School of the Japanese Language. He studied diligently to read and write Japanese. He is doubtlessly the only rabbi in the world who can speak and converse in the Japanese.

HE LOVES the Japanese people with deep understanding and we respect him. He traveled many miles to cities, small towns and to distant islands where no westerner has ever been before at great sacrifice of his time and money and spoke the word of God—not to convert but to teach and learn.

He gave us such a great enlightenment of Judaism. His personality, his great heart, his deep mind as well as his humorous nature and his deep insight into the Japanese soul and above all his approachability and his humbleness made him incomparably admired by all of us in Japan who had met him.

How tragic that we lost him. How regrettable that he could not stay in Japan. Rabbi Rosen belongs in Japan. His abilities are wasted anywhere else. With over five million Jews in America one rabbi like Rabbi Rosen can not secure enough to es-

tablish a small Jewish-Japanese Culture Center in Japan. There are hundreds, if not thousands, who would seek to understand the great heritage of Israel.

ARE THERE any organizations in America who would help such a small project? Rabbi Rosen had never asked anything. He spent his own to spread the wisdom of Israel among the Japanese. We are sure that Rabbi Rosen will be satisfied to serve us if the organizations in America would only attempt to help him to establish such an oasis of Jewish culture in the great desert of spiritual emptiness in Japan. Judaism, we know however, is not pressing conversion—but the Jewish people should at least give the Japanese a chance to enjoy the cultural and philosophical aspects of its glorious heritage and give us a chance to see the other side of the fence—not only Christianity but also the mother of all the great religions—Judaism. If some wish to be converted—that would not be such a great loss either—maybe it would be an enrichment for Jewish life and prestige to the Jewish people.

WE APPEAL to you in the name of the great destiny of Israel and in the name of the glorious history of its people and great prophetic future to help us to promote and bring to a realization of our dream and hope which Rabbi Milton J. Rosen was so instrumental in creating—namely a Japanese-Jewish Culture Center in Japan.

The Christian Missions spend millions of dollars to spread their philosophy among the Japanese. A few thousand dollars a year will help to establish a Jewish-Japanese Culture Center.

Any small house where books and magazines and a few tables with Rabbi Rosen there to teach and befriend the Japanese will suffice as a beginning. Big buildings do not make a great center of learning—a small center with a great man like Rabbi Rosen will make a great and rich center. Is that a way to fulfill the purpose of great work Rabbi Rosen has undertaken?

We wish to thank the National Jewish Welfare Board who gave us the opportunity to enjoy Rabbi Rosen's radiant personality and his wisdom and

friendliness during the past two years when he represented them in the Far East. When his position terminated here, also Japanese Culture Center activities terminated.

The time is short, the opportunity is here now, it may not come later if Rabbi Rosen really settles down in the United States.

Please respond to our urgent call.

Praying for your advice and help.

SHUICHIRO MATSUDA  
2243, Kichijoji, Hushashino-shi,  
Tokyo, Japan

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SHIGEKI MIYAZAKI  
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## PEACEFUL DEVELOPMENT FOR NEAR EAST POSSIBLE

● Editor, National Jewish Post

As a student of the Near East and with the hope that they may serve as a beginning toward more positive and constructive thinking than has been lately in evidence, may I offer the following thoughts.

The State of Israel should approach the countries of India, Burma and Ceylon and advise them that Israel seeks their good officers to mediate the conflict between the Arab States and themselves. That Israel as a Middle Eastern State accepts and adheres to the principles of the Bandung Conference—so that the Arab peoples need no longer fear that Israel is either a Western intrusion into the life of the Middle East or an agency of Western Colonialism.

THAT ISRAEL recognizes the rights of the Arab refugees and calls upon the above named powers, working on a regional basis and in concert with the United Nations, to proceed to survey and register all bona fide Palestinian Arabs, with the view towards repatriating and resettling them in Israel, along with the full restoration of their property, civil and political rights or to compensate those not wishing to return.

The repatriation or compensation should commence no sooner than eighteen months after the signing of the accord with the various Arab countries.

That the State of Israel using whatever funds are available, and with the hope that they may serve as a beginning toward more positive and constructive thinking than has been lately in evidence, may I offer the following thoughts.

IN ADDITION, Israel with its wealth of highly skilled and capable scientific workers among its citizenry should proceed to train more of its own and Arab students, with a view towards establishing clinics and health centers across the entire Middle East. The example of the Hadasah Hospital could serve as the best possible guide.

The Arab countries for their part should grant Israel immediate recognition and should pledge themselves along with Israel to refrain from any possible hostile acts. In addition they should enter into trade agreements and whatever working arrangements possible for the development of the human and natural resources of their respective countries.

THE BIG POWERS, working through the Security Council, the aforementioned grouping of India, Burma and Ceylon, along with Israel and the Arab countries should agree to furnish as much technical and monetary aid as the budgets of their re-

### Service Inter-Faith In One Respect Only

● Editor, National Jewish Post

May I correct a misleading item in The National Jewish Post of 16th March?

The diamond anniversary of the founding of Temple B'nai Israel of Salt Lake City has been marked this year by several events. These celebrations culminated in a Sabbath Service differing from our usual Sabbath service in only two respects. The general community was invited to attend; representatives of the major local religious bodies presented addresses appropriate to the occasion.

Only in this sense was the service "interdenominational."

RABBI MORDECAI PODET  
Salt Lake City, Utah

spective countries would permit them to and they should further agree to assist in the very urgent and necessary task of achieving a political and military accord.

The Middle Eastern countries recognizing the requirements of the highly industrialized areas for raw material (oil) and markets, and the industrialized countries recognizing the right of self determination and the need for orderly and peaceful economic development of the less developed countries, should enter into agreements political and economic, bilateral, regional and through the United Nations to give effect to these needs.

All this is possible—granting the desire to effect it. The peoples of the world would surely welcome them.

Respectfully submitted,  
SEYMOUR GROSS

### No Legal Threat Made Says Labor Committee

● Editor, National Jewish Post

We are very grateful for your editorial on the AAA and the Jews which appeared in the March 23 issue.

There was one inaccuracy, however, which I think should be cleared up. The JLC did not threaten court action. The JLC did bring a group of Jewish labor leaders, who were members of the New York Automobile Club, to the annual meeting of the Club. There they demanded of the Club that it cease giving the AAA seal of approval to hotels which discriminate. Under the pressure of these demands, the New York Automobile Club agreed to take whatever action it could to bring this about.

Then the JLC alerted top civil rights and human rights agencies, both Jewish and non-Jewish. There have been a number of conferences since with the officials of the local AAA.

As a result of the publicity that accompanied our raising this issue at the annual meeting a number of groups throughout the country, both Jews and non-Jews began meeting with their local automobile groups. They did this so that the moral power of all could be brought upon the national AAA to persuade them to carry out a policy which would deny the AAA's symbol of approval to any public accommodation which discriminates against Jews and other minorities.

WALTER L. KIRSCHENBAUM  
Director, Public Relations  
Jewish Labor Committee

(Editor's Note: We're glad to have this letter, but it only confuses us. The press release of the Jewish Labor Committee in effect.)

### Advocates One Weapon Not Being Employed

● Editor, National Jewish Post

Our generation could well follow the example of the Jewish Community which flourished over 3200 years ago. Our forefathers, who were freeing themselves from Egyptian bondage and beginning to establish the first State of Israel, expressed to us the formula for success in world affairs. The Torah records their vehement protests to governments and their victorious battles against powerful foes. These weapons of diplomacy and might, however, were joined by that of a third force, Faith—the knowledge that G-d rules this universe according to the deeds of men.

Now it seems to me that we, who seek to free a world from Communist bondage and strive to establish peace for the third State of Israel, are feverishly engrossed in using the first weapon, diplomacy, to obtain the second weapon, might. No apparent effort is being expended, however, to strengthen the main force in world affairs, Faith—the acceptance of which founded a people, the presence of which guaranteed its survival, but the absence of which destroyed its first and second commonwealth.

RABBI ARNOLD  
AARON WEINER  
Chicago

stated that the New York AAA reversed its position after Mr. Muravchik, of the Jewish Labor Committee, told the membership and board of directors that legal steps would be taken to prevent circulation of the AAA's Accommodation Directories in those states where anti-bias laws were in effect.)

## Challenges Dr. Elson on Comparison of Zionists and German-American Bund

● Editor, National Jewish Post  
Enclosed is a copy of a letter sent by me to Dr. Edward L. K. Elson. It speaks for itself.

B. HETTMAN  
Baltimore, Md.  
Dr. Edward L. K. Elson  
National Presbyterian Church  
Washington, D. C.  
Shalom Dr. Elson:

Your letter in the National Jewish Post to Mrs. Loewenthal took me by surprise. I can not perceive how a man of your calibre and learning can make such

absurd comparison, likening the American Zionists to the German Nazi Bund.

Let us therefore examine the facts.

The German Nazi Bund mustered troops right here on American soil, awaiting with great zeal their lunatic master Hitler to come and seize the American government, as their slogan went: "Hoite Amerika—Morgen Deutschland." America today—Germany tomorrow.

BUT CONTRARY to the Nazi

treachery, the Jews of America and the Zionists alike, have proven themselves, over and over again, to be devoted, loyal Americans, serving the country in every capacity in peace and in war, giving their lives for the glory of this blessed country.

Now, let me ask you Dr. Elson, is it a crime or does it reflect in any way on their American patriotism when the Jew holds himself responsible and is eager to be his brother's keeper? Is it a violation of this country's

law to stretch out a helping hand to co-religionist brother? What wrongdoing does the American Jew commit by helping Israel to build a haven for Jews who live under all kinds of Iron Curtains being persecuted and under constant threat of being liquidated?

WHY IN THE name of God should the Jew be deprived of the opportunity to return back to his promised land, the land of his forefathers to be able to live in peace and in freedom? Thus, I cannot understand how

any progressive right thinking person, especially you of all people, you, who profess to be a friend of the Jews. You who claim that "many of my choicest friends are Jews" can be opposed to such acts of benevolence.

In conclusion may I quote you of the sayings of our Elder Abtalion, he said:

"You sages be guarded in your words."

Shalom Dr. Elson  
BEN ZION HETTMAN



# Dr. S. Belkin, Yeshiva U. Head Against Orthodox Withdrawal

PHILADELPHIA (NJP)—What seems to be the first major Orthodox leader to oppose the withdrawal of Orthodox rabbis from associations in which Conservative and Reform rabbis hold membership, developed here last week.

Speaking at the Men's Club Association of Philadelphia, Rabbi Leon D. Stitskin, of Yeshiva University, related the opposition of Rabbi Samuel Belkin to the proposal which has caused such an upheaval in rabbinical circles.

Although not quoting Dr. Belkin personally, Rabbi Stitskin, who is director of community relations of Yeshiva University, which Dr. Belkin heads, said "One cannot conceive that Dr. Belkin (would) . . . be inclined to the issuance of bans . . . against people."

"FOR THIS reason," he added, "it is my impression that Dr. Belkin's approach has always been based upon a spirit of understanding, kindness and compassion."



It was clear that Dr. Stitskin was referring to the current development which began when Rabbi David Hollander, president of the Rabbinical Council of America (Orthodox) urged his colleagues to withdraw from the New York Board of Rabbis and the Synagogue Council of America, because it means associating with Reform and Conservative Rabbis. He said this kind of as-



BELKIN

sociation only confused the laity, who therefore were led to believe that there was no difference between the three wings of Judaism (NJP, Feb. 18, 1956).

THE NEWS release from the Philadelphia Yeshiva University Council reported that Rabbi Stitskin "made reference to the recent misgivings that have been stirred up as a result of the issuance of a ban against the fraternization and the participation of traditional Rabbis and organizations with non-traditional Rabbis and organizations."

Meanwhile the Orthodox world was awaiting the decision of the halacha (law) committee of the RCA to whom the proposal by Dr. Hollander had been submitted. The law committee is headed by Dr. Joseph Soloveitchik of Boston, also a member of the Yeshiva U. faculty, whose decision confirming "the ban against mixed seating has resulted in a drive to keep men and women's seating separated in Orthodox synagogues."

THE METROPOLITAN Region of the RCA, without waiting for the law committee's decision called on its members recently to withdraw from the NYBR and the SCA. This move followed a psak din (rabbinical verdict) by 11 heads of yeshivot who upheld Rabbi Hollander's view.

Rabbi Stitskin in his talk said that "Yeshiva University has consistently adhered to a program of positive contributions and has steered clear of unwarranted denunciation. One cannot conceive that Dr. Belkin, the great humanitarian and lover of people that he is, that he be inclined to the issuance of bans . . . against people. He is essentially the great optimist who has never abandoned the hope for every individual Jew to return to the high standards of Halachic Judaism."

"THERE ARE many problems," he continued, "such as illiteracy . . . the building of new houses of worship without them, the construction of educational centers which are used only one day a week, the raising of families that are completely devoid of the romance of Jewish living. But to resolve those problems requires an affirmative approach—a concentration upon fruitful activity, constructive functions, spiritually-edifying ideals that make for a vibrant, dynamic Jewish way of life."

mann's famous plan of 1948 was to put strong teeth in that conception of the "state-building" function of the World Zionist Organization.

Other leaders in the Zionist movement shared the same basic approach, even though they did not express it quite so clearly. In concrete terms, the plans advanced by the leaders who helped oust Silver and Neumann from the leadership differed from Neumann's plan only in that their plans had no teeth in them.

AS A MATTER of fact, the Zionist movement has been coasting along these eight years on a toothless Neumann plan with Neumann's opponents in nominal control. The stupendous "state-building" task of moving and settling hundreds of thousands of Jews in Israel after 1948 was executed according to the directions of the Government of Israel with the Jewish Agency—theoretically the supreme body of the Zionist movement—as its agent.

Ben-Gurion has insisted the "state-building" function of the movement was a matter of the past, and that organized Zionism must now apply itself to the realm of ideas and ideals.

This is a herculean task, bound to be thankless for a long time to come. When I see how persistently Neumann pursues it, I am bound to reach the conclusion that he has finally accepted Ben-Gurion's version of the role of the Zionist movement.

I REPEAT, it is an extremely difficult assignment, much more difficult than Ben-Gurion realized, probably even more difficult than Neumann, he who knows the American scene much better, realizes. But upon the success of that assignment depends the survival of organized Zionism.

There are bound to be blunders and a good deal of groping and floundering in the execution. There has been quite a lot of it. But the big thing is the departure in itself. Its importance cannot be exaggerated. It is the beginning of a revolution.

(To Be Continued)

## LITTLE CHANCE SEEN FOR UN SECRETARY'S MISSION

By MARC YAFFE

National Jewish Post Correspondent

UNITED NATIONS (NJP)—United Nations Secretary General Hammerskjold is winging his way to the Middle East on a "fact-finding mission" so circumscribed by the Arab states and Soviet Union that he will find little more than is known now—that there is no peace between Israel and the Arab states.

Anything beyond this in his report would not only face the wrath of the Arabs but a certain Soviet veto. This was made clear when Arkady Sobolev, Soviet representative demanded that any arrangements Mr. Hammerskjold made to assure compliance with the general armistice agreement and the unanimous resolution of the security council, must be with "the full agreement of the parties concerned."

Henry Cabot Lodge Jr., United States chief delegate and council president for this month assured the Arab representatives Mr. Hammerskjold's mission would for arms.

be only for the purpose of making an investigation followed by a report on the extent of compliance to the armistice agreement by both sides.

In a short speech, Ambassador Abba Eban of Israel joined Arab speakers in expressing a willingness to co-operate with the secretary general. He said the mission might serve "a valuable purpose," but, he added, it is "necessary to do more than is envisaged here," presumably a reference to Israel's frequent request

## SILVER CALLS YOUNG PEOPLE OF U. S. TO ISRAEL LAND

JERUSALEM (NJP)—The hope that young people from the United States would come "in numbers (to Israel) to remain permanently, inspired by the love of the land which they will acquire here," was expressed by Rabbi Abba Hillel Silver at dedication ceremonies of the agricultural school near Ashkelon named in his honor.

Silver was termed the greatest American Zionist leader since Henrietta Szold by Prime Minister Ben-Gurion at the ceremonies. He added that he hoped the new institution would be worthy of the name of one so distinguished in courage and devotion.



Rabbi Silver is observing his 60th birthday.

Rain marred the celebration, which was moved indoors. A pageant, choral performances and folk dances, plus many speeches completed the program.

### What's on the Air

Sunday, April 8, Rabbi Malcolm H. Stern, Congregation Chev Shalom, Norfolk, Va.: "Which Way Happiness?" on Message of Israel program, ABC Radio Sunday, April 8, 12:30 p.m. EST — "My Unpredictable Story-Telling Father," by Marc Siegel, on Eternal Light program, NBC Radio.

### PILGRIMS CROWD CITY

JERUSALEM — Pilgrims crowded Jerusalem during the first day of Hal Hamaed despite heavy spring rain.

### NEW YORK

## It Is The Beginning Of A Revolution

By M. Z. FRANK



Some months ago, when I came to the 21st floor of the building on 41 E. 42d St., I found that the Zionist Archives and Library was no longer there. Almost from the day I first came to New York in 1940, I had used that library. I am especially indebted to that library and to its staff, headed by Sylvia Landres, for the assistance given me during my work on my book. (Since, in the book itself, I dispensed with the customary acknowledgments, I am glad to make it in this space.)

Well, this library is now on the same floor of the same building in which the United States Information Office once dwelt in uneasy security until Joe McCarthy and Scott McLeod gave it the works: Fourth Floor, 250 W. 57th St. It is now more than just a library: It is part of the larger establishment which is nothing less than the Cultural Center of American Zionism.

I FIND IT rather difficult to unravel the labyrinth of the intricate (and somewhat mobile) hierarchical system of the Zionist movement and so I am not quite clear as to the difference between the Herzl Institute and the Herzl Foundation and the exact protocol relationships between the offices on the Fourth Floor and the offices of the Cultural and Education Department and the Torah Education Department of the Jewish Agency on 16 E. 66th St., and their respective officers and staffs. But it seems to me, seeing things

purely as a layman, that Emanuel Neumann is the head and the moving spirit of this newly created Cultural Center and that he takes his job very seriously. The very existence of this Center is in itself a revolution in American Zionism. Neumann's part in it is another revolution. Whether or not there is any connection between Neumann's new role in Zionism and Silver's current visit to Israel I don't know. I suspect there is.

THERE ARE NO two men in American Zionist leadership who combine so much general culture with Hebrew scholarship as do Silver and Neumann. Silver is the only top American Zionist leader I know who is capable of producing a scholarly essay in correct, readable Hebrew without requiring any assistance from Daniel Persky. Neumann is the only one of his class who speaks a fluent Israeli Hebrew, at least as good as that used by some members of the Israeli cabinet. Yet no two leaders in the past paid so little attention to the cultural aspect of Zionism as did these two men during the years they led the movement.

At best, they gave it lip service and implied, by their action, if not always by their words, that it was something that would take care of itself once the main function of the Zionist movement was secured. That main function, as Neumann said in an address at the ZOA Convention in 1951, was to be "a state-building organization." Neu-

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